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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS. BOSTON, SATURDAY, NOVEMBER 2, 1844. VOL. XXIII.—NO. 44.

For the Register.

HINTS.

Messrs. Editors: In lately reading the review of Mr. Clarke's 'Service Book' in the Christian Examiner for July, 1844, p. 102, I met with the following remark: 'Some of the hymns in the present collection are addressed to the Savior, and to this, which certainly had early usage in its favor, we do not object; though Mr. Clarke seems a little inconsistent, when, having assigned, as a reason why the hymns in the volume are 'mostly addressed to God,' the fact that 'singing is an act of worship,' he proceeds in the next sentence to say, 'nor have we scrupled to address our risen Master.' That he does not mean such addresses, however, should be regarded as an act of worship, appears from what he immediately adds, that, according to the teaching of the Savior himself, all worship must be directed to the Father.'

This paragraph occasioned several reflections to pass through my mind. 1. The inconsistency both of the Reviewer and Mr. Clarke. But consistency is a very desirable, if not necessary thing, where truth is in question. 2. The direct opposition, both of the Reviewer and Mr. C. to the positive direction of Christ: 'In that day (that is, after he had left the world,) *ye shall ask me nothing*. Whatsoever ye shall ask the Father, in my name, he will give it you:'—John xvi, 23. 3. The great danger of suffering our feelings and affections to get the better of our judgment. 4. The Reviewer says, 'He does not object to hymns being addressed to the Savior, because such a practice had early usage.' Pray how early? Not till Christianity had become corrupted from its original simplicity.—Why, I ask, might we not as well address hymns to Peter and Paul, if not to the Virgin Mary. There is only a difference in degree between these disciples and the Master. It was in this way, that Christian worship lost its unity, simplicity and purity. 5. Having just been reading the address of the sainted Lindsey, on resigning the Vicarage of Catterick, I was most sensibly struck with the contrast between him, and the Reviewer and Mr. C. He resigned his living, all that he had in the world, rather than pray or address hymns to Christ; but these two gentlemen voluntarily do this, which to avoid doing cost the pious Lindsey the greatest of worldly sacrifices. I add, that I have frequently been surprised and grieved to see so many modern Hymns, particularly those which are composed for some public occasion, filled with addresses of prayer and praise to Christ. If this practice is followed much longer, we shall be almost, if not altogether in unison with Trinitarian forms and practices. In conclusion, I would say, if you will pardon me, that all prayer and hymns of praise addressed to Christ, I consider in the light of idolatry. Not, indeed, so gross as the worship of birds and serpents; but, nevertheless, as far removed from the directions and example of the Master: 'When ye pray, say 'Our Father, &c. 'Father, if it be possible, let this cup pass from me.'

VERITAS.

For the Register.

ON THE INFLUENCE OF THE HOLY SPIRIT.

I perceive that many of the writers in the Christian Register are in the practice of speaking of the Holy Spirit, and his influence upon the minds of men. A sincere disciple of truth would be thankful to learn what they mean by such expressions. Do they mean that the Holy Spirit is a distinct person from the Father of all; that the Holy Spirit which was given to Christ 'without measure,' which Christ conferred on the Apostles, which the Apostles communicated to the first believers by the imposition of their hands, is communicated to and now influences men? If they do not mean this, which I presume they do not, why use terms and phrases which are only calculated to deceive?

If they believe that God has a *direct* and *immediate* influence upon the minds of men now, and that this influence may be obtained by fervent prayer, why not call it the *influence of God?* When it is called the influence of the Holy Spirit, it immediately leads common persons to conclude that it is the same influence or power which was possessed by Christ, his apostles, and the first disciples, which it is not.

These hints are not suggested in a captious spirit, but with a view to correct a phraseology, which can only convey an erroneous idea to common minds. I would also ask these writers, whether there is any influence of God upon the minds of men now, distinct from the influence of his truth? That is, does God influence men by giving some new truth, or by some *direct* agency upon their minds, distinct from the influence of his truth, and the motives which truth presents. When I pray for the influence of God, am I to expect, that, in some direct and inconceivable way, he will change my heart, reform my character, support and comfort me in trouble, and fortify me against temptation, and enable me to resist it? A definite answer to these questions would be very acceptable to

INQUIRER.

For the Register.

SUNDAY SCHOOL PIC NIC, PORTLAND, ME.

On Wednesday afternoon, Sept. 11th, the Sunday School connected with the Rev. Dr. Nichols' Society and that connected with Rev. Mr. Whitman's Society, Portland, had their annual celebration in a short excursion and a Pic Nic. They assembled in Deering's Oaks, a most beautiful grove, at a short distance from the City. The afternoon was spent in various sports by the children. The day was fine, the air was refreshing, the pupils were set free from all unnecessary restraints, and sought for pleasure, each in his own way. After a portion of the afternoon had been spent in this manner, cloths were spread upon the turf near the the grove and within its shade, and all partook of the bountiful supplies, which had been provided for the refreshment of the physical system. After having partaken of refreshment, the assembly, which embraced many of the parents of the children, retired into the grove. Several hymns were sung, and addresses were made by Rev. Dr. Nichols, Mr. Walker, Preceptor of Portland Academy, Rev. Mr. Whitman, and Mr. Rufus A. Whitman, teacher of a Private School for Boys in the city. The religious exercises were closed with a prayer, offered by Rev. Mr. Whitman, and singing the doxology, 'From all that dwell below the skies.' The various sports were continued an hour longer, and then parents, teachers, and children returned early to their respective places of abode, somewhat fatigued, but apparently delighted with their excursion and Pic Nic.

THE ROMAN CATHOLIC DOCTRINE OF THE CONFESSIONAL.

We conclude our extracts from the article in the New Englander commenced in our last.

We cannot see the use of penance even on the Roman Catholic theory. It does not remove the penalty of sin in the future world, for that is done by the death of Christ; but that death does not secure us against *temporal* evils, and it is quite plain that penance does not. These evils exist in spite of penance; and do not form part of it. But it is a sufficient answer for a Protestant to make to this whole theory of satisfaction, that it is without the least warrant from the word of God. Nothing is there said of expiatory sufferings on the part of the believer, either for himself or others. The Rhemish New Testament, indeed, everywhere translates *μετανοειτε*, '*do penance*;' but the imposition is too flagrant to need exposure. There is a passage in one of the epistles of Paul which is supposed by Romanists to teach this doctrine; viz. 'who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.' (Col. i. 24.) The Rhemish Testament here reads—'fill up those things that are wanting of the sufferings of Christ.' But what is taught here more than that common doctrine of the New Testament, that 'all who will live godly in Christ Jesus shall suffer persecution?' Are the sufferings of Christ here declared to be insufficient for the end for which they were designed? Not at all. Is it said that Paul's sufferings are of the nature of an expiation for his own sins, or those of his Christian brethren? No such thing. The simple idea is this; it is a part of the divine plan, that the disciples of Christ shall encounter trials and difficulties in promoting his kingdom; that they shall 'suffer with him,' (as he did,) before they 'reign with him.' 'In the world ye shall have tribulation;'—'ye shall drink of my cup, and be baptized with the baptism that I am baptized with.' These and similar passages convey to our minds the same meaning as Paul's words in Col. i. 24. There is not the least allusion to penance or satisfaction in the whole of them; nor is any such condition annexed to any promise of forgiveness in the New Testament. 'When a man makes confession, severe penance is imposed upon him. He must perform a pilgrimage to Rome, or even further, must fast, and repeat many prayers. Not so did Christ teach; he simply said, *Go and sin no more.*'—(Von Wesel.)

The sacrament of penance in the Romish church *is opposed to the very genius of Christianity.* Christianity dispenses with every thing like machinery in spiritual affairs. It aims to bring the soul into direct contact with its maker, through the 'one mediator.' Having a 'great High Priest who is passed into the heavens' and a sacrifice 'once offered to bear the sins of many,' it discards all priests and sacrifices upon earth. Man needs, indeed, the intervention of a priest between his soul and God. It was the complaint of Job, that he had no such mediator. 'If I be wicked, why then labor I in vain?'—if I am a sinner, why should I undertake the hopeless task of making myself pure? 'If I wash myself with snow-water, and make my hands never so clean, yet wilt thou plunge me in the ditch, and mine own clothes shall abhor me;'—though I may flatter myself that I have washed away my sins, and am prepared to stand before thee, thou canst uncover still deeper pollutions within me, and show me that I yet am vile. 'For he is not a man as I am that I should answer him, and we should come together in judgment;'—there is no common ground on which a sinful mortal can stand with the holy God,—'neither is there any days-man betwixt us, that might lay his hand upon us both.'

What Job here expresses, is a universal want of the human soul. Guilt cries aloud for succor. She builds altars; she offers sacrifices; she seeks for one invested with a peculiar sanctity, to whom she may commit the task of rendering the Deity propitious. Everywhere this world of pollution is covered with altars, smoking with incense and bleeding with victims. Everywhere is heard the deep cry of sin-stricken nature for atonement, a sacrifice, a priest, an intercessor, an advocate with God.

God has himself ordained that men shall approach him through sacrifices and a priesthood. The universal prevalence of sacrifices can be accounted for on no other supposition than that God revealed his will in this respect soon after the fall, and that this revelation was diffused by tradition among all the families of the earth. We know that God instituted sacrifices and a priesthood for the Jews, through the medium of which they were to seek reconciliation.

Christianity meets this first want of the sinful soul. It provides for it a priest, an intercessor, an atonement. It opens 'a new and living way' of access to God—a far better way than any before devised; in short, the true and only way, whereby we may 'enter into the *holiest* through the blood of Jesus.' Did it not do this, it would fail of its design, and be unworthy of our confidence. The Jew might still boast of his law, and cling to the worship of his fathers. But how did Paul answer the sneer of the Jews, that Christianity was no religion, being without temple, ritual or priest? By showing that there was no *need* of a sacrifice or a priest in drawing near God? No: it was by showing that Christianity has a sacrifice of such high and sacred import, that needs not to be repeated, and that it has a priest whose glory far transcends that of all who ministered at Jewish altars; whose priesthood is perpetual, whose atonement is complete, whose intercession is always availing. It was showing them that their own sacrifices and presthood, with all their solemn pomp and splendor, were but a 'shadow of good things to come,' and were utterly without meaning and without power, except as they turned the eye of faith to Christ and his atonement. The argument was complete; it was unanswerable. It met the case. It showed that Christianity provides for man's greatest want,—provides for it fully,—provides for it as it never was or could be met by any other scheme. With such a sacrifice and such a priest, do we need any other? With a 'days-man' between us and God, who unites in himself the human and divine natures, and who can therefore 'lay his hand upon us both,' as no other being can; with such a 'great High Priest, who has passed into the heavens, Jesus, the Son of God,' do we need the sacrifices and intercessions of a fellow-mortal and a fellow-sinner? Shall we make 'confession' to a hireling, and look to him for absolution?

No modern priesthood, surely, can lay such claim to dignity and divine authority as did the priesthood of the Jews. None even pretends to be any thing more than a copy of that. Yet that, with all its glory, was a 'shadow,' and has passed away; and what want we with the shadow, who we have the substance! Above all, what want we with the shadow *of a shadow*, when the glorious reality is within our reach!

'Oh, but it is so much easier to approach God through a priest, than to go to him alone.'

But how can the priest, a sinner like yourself, draw any nearer to the mercy-seat than you? How can he intercede for you, and grant you absolution? Does God recognize him as your mediator? No: his prayers are heard no sooner than yours. You have a 'great High Priest' in heaven, whom you only dishonor by acknowledging a priest on earth. A human priesthood is unknown to Christianity. There are no services under the Gospel for such a class to perform.

Another objection which we would urge against the sacrament of penance is, that *it is an instrument of spiritual despotism.* This objection lies particularly against the practice of confessing sin to a priest, receiving absolution from him, and submitting to such penalties as he may inflict. The soul of every Roman Catholic is at the disposal of his priest. If he sins after baptism, nothing can save him but priestly absolution. It is for the priest to 'remit' his sins, or to 'retain' them; and as the priest determines upon earth, so does God determine in heaven. It is for the priest to say on what conditions sin shall be forgiven, and to fix the degree of self-inflicted penance for each transgression. What power so absolute, what engine of despotism so tremendous, as this! How it crushes the soul that falls beneath it! Once bring me to believe that my eternal welfare depends upon the favor of a priest, and there is nothing to which I will not submit to gain that favor. He may make any exaction, however severe; he may inflict any torture, however cruel; my helpless, enslaved, terror-stricken soul will endure it without remonstrance. Such is the power which the church of Rome wields through her confessional. It is by this that she retains her hold upon the ignorant multitude, and chains them down to a worse than Egyptian bondage. Did Christ appoint such an institution?

As a consequence of this, the sacrament of penance *is debasing to the soul.* How degraded must that mind become which is held in vassalage to the priest! One of the first steps of a Roman Catholic whose mind is becoming enlightened by truth, is to forsake the confessional; it is visited by those who are sunk the deepest in ignorance and vice.

The influence of the system is no less debasing on the mind of the *priest* than on that of the 'penitent.' He becomes corrupt and venal. He sells his pardons to those who can afford to purchase them, and trafficks in the sins and souls of men. The history of indulgences furnishes the most melancholy illustrations of this debasing tendency of the system. So on the other hand, he who finds that he can sin for money, will measure his wickedness by his purse.

But there is an influence still more debasing. The confessional is made *a fountain of pollution.* Thoughts are suggested, words uttered, deeds committed there, we cannot here detail, but which have their parallel only in the ancient worship of Venus, or in the pollutions of some modern heathen festival. We do not make this charge at random. Let any one read the list of questions furnished by Dens, and other writers, to assist the confessor in probing the conscience of the penitent; let him remember that these schedules were framed by men who, from their earliest years, had taken vows of celibacy upon them, and who lived secluded from the world; let him see how they have 'studied all the forms of impurity, analyzing and classifying every variety of crime which the most [illegible] could have been overwhelmed with;' let him consider that such questions are to be put to females when alone with their confessors, and he will understand something of what we mean when we say that the confessional is and must be the veriest sink of pollution.

A writer in the July number of the *London Quarterly Review* says with truth, that 'if it had been the intention of any body of men to corrupt the morals of the human race, to habituate children of both sexes to impurity, filth, and profligacy, it would have been impossible to have devised a scheme more completely adapted to produce that effect than the practice of the confessional, as it is now carried on in the church of Rome.' He also informs us, that many even of the ecclesiastics of Germany, the Tyrol, German Switzerland, Poland, Bohemia, and Hungary, are resolved to expose and break up this system of iniquity, and to make the frequenting of the confessional no longer compulsory. 'Then said he to me, son of man, hast thou seen what the ancients of the house of Israel do *in the dark*, every man in the *chambers of his imagery?* for they say, The Lord seeth us not; the Lord hath forsaken the earth. He said also to me, Turn thee yet again, and thou shalt see greater abominations that they do.' (Ezek. viii. 12, 13.)

There is another feature of the sacrament of penance more odious if possible than any yet presented. It is that *it makes the performance of religious duties a penalty for sin.* Prayer, instead of being the free offering of the heart to God, is a *penance*, the frequency or duration of which is to be regulated by the degree of the transgression for which it is to atone. To hear preaching is a penance; and we have no doubt it is often felt to be severe. Deeds of kindness to a neighbor are to be performed, not from the warm dictates of love, but as a 'sacramental satisfaction' for sin. What sort of religion must that be which recognizes such a principle?

THE SEPTUAGINT VERSION IN ENGLISH. Translated by Sir Lancelot C. L. Brenton, Bart. Bagster.

Dr. Wall was the first who directed the attention of biblical students to the important fact, that most of the discrepancies between the Septuagint version and the existing Hebrew texts, have arisen from the efforts of the Rabbins to introduce a system of vocalization into their language, the want of which was of course felt when Hebrew ceased to be generally spoken.—According to this theory, Hellenistic influence may be traced not merely in the Greek translation of the Bible, but even in the Hebrew text itself, as it is now preserved by the Jews; and the pointed Hebrew Bible must be regarded as a translation, not as an original record. The Septuagint and the pointed Hebrew are thus placed on the same level as rival versions. Dr. Wall's theory goes further, for it impugns the originality of even the unpointed text, for the attempt to vocalize it by the introduction of the letters *Aheri* must, from the nature of the Hebrew language, have led to many perversions of the sense. It has been announced that Dr. Wall's work, minutely examining the internal evidence in support of this theory, will be published in the course of the present year. Sir Lancelot Brenton's translation suggests some historical inquiries which may throw light on the external aspect of the question, and we shall very briefly state the outlines of these investigations.

The great question to be decided, is the extent to which Hellenization was carried in central and western Asia under the Macedonian empire of Alexander and his successors. Egypt under the Ptolemies is the portion of that empire of which we have the most perfect account, and there can be little doubt that the language and literature of that kingdom became perfectly Greek. There is evidence that the Seleucidæ endeavored to bring about the same change in their Syrian kingdom: and though they were not equally successful, we find, from the New Testament, that Greek was the common spoken language in Palestine itself; so that when Christ on the cross made an exclamation in Syrian, (*Elt, Eli, lama Sabacthani,*) the bystanders did not understand his words, (they said, 'He calleth for Elias.') It is noticed as a remarkable circumstance, that St. Paul on one occasion addressed a Jewish mob in the Hebrew tongue, and far the greater part, if not the whole, of the New Testament was written in Greek. To this may be added, that the quotations made from the Old Testament in the New, are taken from the Septuagint or some other Greek version, but not in any demonstrable case from the original Hebrew. It is not necessary to extend this inquiry farther, else it would be easy to show that the Jews who settled in Alexandria exercised a very decided influence over their brethren in Palestine, and that this influence increased the tendency to Hellenism, which it was the policy of the Macedonian rulers to establish.

Nothing but a very minute and critical examination of the internal evidence would justify a decision in favor of the present Hebrew text or of the Septuagint in the passages where they differ, and Sir Lancelot Brenton has done good service to the cause of biblical criticism, by rendering the Septuagint accessible to general readers, for until public attention is directed to the issue, scholars are not likely to undertake the labors necessary to lead to a right decision.

[Athenæum.

LIFE'S GOLDEN PERIODS.

I envy not the man who can look on the open countenance of the true-hearted boy, or the fair and delicate face of girlhood, with those pensive eyes and long golden hair, and not call to mind his own by-gone years, nor seek to read for those untried spirits what is written for them in the book of daily life. Were I to try to feel like him, I should not succeed; for I regard the young with an intense sympathy. Remembering most vividly, as I do, when I was one of them, and recollecting the upward feeling wherewith I used to regard the full-grown, I cannot help now shaping my thoughts downwards, and becoming one with then again. It may be, that we do not give in this world sufficient individuality to each with whom we mix. The selfish feeling of making the world one thing, and ourselves the other, closes up the heart against all the gentler sympathies; and the apprehension of childishness, and its imputation to us, prevents our entering into their little feelings, and giving them their due weight and importance.

Yet who remembers not the days of his childhood? What traveller, even in the midst of toilsome and busy years, when manhood had hardened his heart, and disappointment taught him to rejoice no more on earth, did not turn his eye backward to his father's manly welcome, the tender reception from his mother, his young sister's proud trusting in him, and his happy home, whither no care nor sorrow could pursue him—the family hearth was a sanctuary and there he was safe.

The innocence of childhood, consisting, as it does, in the ignorance of evil, is for me the one charm which makes it so like what I dream of heaven. Alas! how often, when I gazed on the fair hair of the young, and eyes that looked no evil, have I in my heart shed tears that such whiteness of soul was no longer my own—bitter tears of repentance, but ineffectual ones likewise, for they were the lament of what had long since departed. The fruit had been tasted, and the paradise of primeval harmlessness wandered from forever.

THE SABBATH FOR PROFESSIONAL MEN.

The Hon B. F. Butler, of New York, recently made the following statement,

[illegible] perience, I can truly say, that although often severely pressed, and sometimes for years together, by professional occupations and official duties, I cannot call to mind more than half a dozen cases during the twenty-seven years which have elapsed since my admission to the bar, in which I have found it necessary to devote any portion of the Sabbath to professional or official studies or labors. Of these instances, only two, I believe, occurred during my connection with the Government at Washington—one of which was a case of mercy as well as of necessity, and neither of which prevented my regular attendance at the house of God. The course I have pursued, has sometimes compelled me to rise on the ensuing day, somewhat earlier than my wont; but an occasional inconvenience of this kind is of small account when compared with the preservation of a useful habit. I am therefore able to testify, that it is *not* necessary to the ordinary duties of professional life, that men should encroach upon the Sabbath; and that the cases of necessity or of mercy, in which professional labors can be required on that day, are few and far between.

OUR EARLY COMPANIONS.

How few of the companions of our early youth do we find accompanying us in the after days of life's journey. Of those who seemed so linked with our first joys and sorrows, as to have become almost a part of our existence, some rise above, and some sink below, the course we are pursuing; and, if seen, are scarcely noticed. Others try the desperate adventure of distant climes, and bankrupt in hopes, or ill health, are never again heard of. With some, folly does the work of time; and a few, perhaps, are recognized among those who signalize themselves in the feverish strife of politics, or are commemorated as having fallen in some brilliant achievment. We diverge like lines drawn from the same point; pursuing similar directions, but seldom re-uniting. Our permanent connections are generally formed at a later period, yet the heart still feels something wanting; and, as we look around for it in vain, the happiness of our first affections is magnified by being seen through the pure atmosphere which the morning caress of innocence has cast around him. This may be common-place; but our feelings are all so; it is only in their intenseness or direction that we differ.

POLITICS.

We take the following paragraphs from Mr. Emerson's recently published volume. The Essay on Politics, is the gem of the volume.

The poetical introduction which precedes the Essay, readeth thus,—

Gold and iron are good
To buy iron and gold;
All earth's fleece and food
For their like are sold.
Boded Merlin wise,
Proved Napoleon great,—
Nor kind nor coinage buys
Aught above its rate.
Fear, Craft, and Avarice
Out of dust to build
What is more than dust,—
Walls Amphion piled
Phœbus stablish must.
When the Muses nine
With the Virtues meet,
Find to their design
An Atlantic seat,
By green orchard boughs
Fended from the heat,
Where the statesman ploughs
Furrow for the wheat;
When the Church is social worth,
When the state-house is the hearth,
Then the perfect State is come,
The republican at home.

In dealing with the State, we ought to remember that its institutions are not aboriginal, though they existed before we were born: that they are not superior to the citizen: that every one of them was once the act of a single man: every law and usage was a man's expedient to meet a particular case: that they are all imitable, all alterable; we may make as good; we may make better. Society is an allusion to the young citizen. It lies before him in rigid repose, with certain names, men, and institutions, rooted like oak-trees to the centre, round which all arrange themselves the best they can. But the old statesman knows that society is fluid; there are no such roots and centres; but any particle may suddenly become the centre of the movement, and compel the system to gyrate round it, as every man of strong will, like Pisistratus, or Cromwell, does for a time, and every man of truth, like Plato, or Paul, does forever. But politics rest on necessary foundations, and cannot be treated with levity. Republics abound in young civilians, who believe that the laws make the city, that grave modifications of the policy and modes of living, and employments of the population, that commerce, education, and religion, may be voted in or out; and that any measure, though it were absurd, may be imposed on a people, if only you can get sufficient voices to make it a law. But the wise know that foolish legislation is a rope of sand, which perishes in the twisting; that the State must follow, and not lead the character and progress of the citizen; the strongest usurper is quickly got rid of; and they only who build on Ideas, build for eternity; and that the form of government which prevails, is the expression of what cultivation exists in the population which permits it. The law is only a memorandum. We are superstitious, and esteem the statute somewhat; so much life as it has in the character of living men, is its force. The statute stands there to say, yesterday we agreed so and so, but how feel ye this article to-day? Our statute is a currency, which we stamp with our own portrait: it soon becomes unrecognizable, and in process of time will return to the mint. Nature is not democratic, nor limited-monarchical, but despotic, and will not be fooled or abated of any jot of her authority, by the pertest of her sons: and as fast as the public mind is opened to more intelligence, the code is seen to be brute and stammering. It speaks not articulately, and must be made to. Meantime the education of the general mind never stops. The reveries of the true and simple are prophetic. What the tender poetic youth dreams, and prays, and paints to-day, but shuns the ridicule of saying aloud, shall presently be the resolutions of public bodies, then shall be carried as grievance and bill of rights through conflict and war, and then shall be triumphant law and establishment for a hundred years, until it gives place, in turn, to new prayers and pictures. The history of the State sketches in coarse outline the progress of thought, and follows at a distance the delicacy of culture and of aspiration.

The theory of politics, which has possessed the mind of men, and which they have expressed the best they could in their laws and in their revolutions, considers persons and property as the two objects for whose protection government exists. Of persons, all have equal rights, in virtue of being identical in nature. This interest, of course, with its whole power demands a democracy. Whilst the rights of all as persons are equal, in virtue of their access to reason, their rights in property are very unequal. One man owns his clothes, and another owns a county. This accident, depending, primarily, on the skill and virtue of the parties, of which there is every degree, and, secondarily, on patrimony, falls unequally, and its rights, of course, are unequal. Personal rights, universally the same, demand a government framed on the ratio [illegible] property demands a government framed on the ratio of owners and of [illegible]. Laban, who has flocks and herds, wishes them looked after by an officer on the frontiers, lest the Midianites shall drive them off, and pays a tax to that end. Jacob has no flocks or herds, and no fear of the Midianites, and pays no tax to the officer. It seemed fit that Laban and Jacob should have equal rights to elect the officer, who is to defend their person, but that Laban, and not Jacob, should elect the officer who is to guard the sheep and cattle. And, if question arise whether additional officers or watch-towers should be provided, must not Laban and Isaac, and those who must sell part of their herds to buy protection for the rest, judge better of this, and with more right, than Jacob, who, because he is a youth and a traveller, eats their bread and not his own.

In the earliest society the proprietors made their own wealth, and so long as it comes to the owners in the direct way, no other opinion would arise in any equitable community, than that property should make the law for property, and persons the law for persons.

But property passes through donation or inheritance to those who do not create it. Gift, in one case, makes it as really the new owner's, as labor made it the first owner's: in the other case, of patrimony, the law makes an ownership, which will be valid in each man's view according to the estimate which he sets on the public tranquillity.

It was not, however, found easy to embody the readily admitted principle, that property should make law for property, and persons for persons: since persons and property mixed themselves in every transaction. At last it seemed settled, that the rightful distinction was, that the proprietors should have more elective franchise than non-proprietors, on the Spartan principle of 'calling that which is just, equal; not that which is equal, just.'

That principle no longer looks so self-evident as it appeared in former times, partly, because doubts have arisen whether too much weight had not been allowed in the laws, to property, and such a structure given to our usages, as allowed the rich to encroach on the poor, and to keep them poor; but mainly, because there is an instinctive sense, however obscure and yet inarticulate, that the whole constitution of property, on its present tenures, is injurious, and its influence on persons deteriorating and degrading; that truly, the only interest for the consideration of the State, is persons: that property will always follow persons; that the highest end of government is the culture of men: and if men can be educated, the institutions will share their improvement, and the moral sentiment will write the law of the land.

If it be not easy to settle the equity of this question, the peril is less when we take note of our natural defences. We are kept by better guards than the vigilance of such magistrates as we commonly elect. Society always consists in greatest part, of young and foolish persons. The old, who have seen through the hypocrisy of courts and statesmen, die, and leave no wisdom to their sons. They believe their own newspaper, as their fathers did at their age. With such an ignorant and deceivable majority, States would soon run to ruin, but that there are limitations, beyond which the folly and ambition of governors cannot go. Things have their laws as well as men; and things refuse to be trifled with. Property will be protected. Corn will not grow, unless it is planted and manured; but the farmer will not plant or hoe it, unless the chances are a hundred to one, that he will eat and harvest it. Under any forms, persons and property must and will have their just sway. They exert their power, as steadily as matter its attraction. Cover up a pound of earth never so cunningly, divide and subdivide it; melt it to liquid, convert it to gas; it will always weigh a pound: it will always attract and resist other matter, by the full virtue of one pound weight;—and the attributes of a person, his wit and his moral energy, will exercise, under any law or extinguishing tyranny, their proper force,—if not overtly, then covertly; if not for the law, then against it; with right or by might.

The boundaries of personal influence it is impossible to fix, as persons are organs of moral or supernatural force. Under the dominion of an idea, which possesses the minds of multitudes, as civil freedom, or the religious sentiment, the powers of persons are no longer subjects of calculation. A nation of men unanimously bent on freedom, or conquest, can easily confound the arithmetic of statists, and achieve extravagant actions, out of all proportion to their means; as the Greeks, the Saracens, the Swiss, the Americans, and the French have done.

In like manner, to every particle of property belongs its own attraction. A cent is the representative of a certain quantity of corn or other commodity. Its value is in the necessities of the animal man. It is so much warmth, so much bread, so much water, so much land. The law may do what it will with the owner of property, its just power will still attach to the cent. The law may in a mad freak say, that all shall have power except the owners of property: they shall have no vote. Nevertheless, by a higher law, the property will, year after year, write every statute that respects property. The non-proprietor will be the scribe of the proprietor. What the owners wish to do, the whole power of property will do, either through the law, or else in defiance of it. Of course, I speak of all the property, not merely of the great estates. When the rich are outvoted, as frequently happens, it is the joint treasury of the poor which exceeds their accumulations. Every man owns something, if it is only a cow, or a wheelbarrow, or his arms, and so has that property to dispose of.

The same necessity which secures the rights of person and property against the malignity or folly of the magistrate, determines the form and methods of governing, which are proper to each nation, and to its habit of thought, and nowise transferable to other states of society. In this country, we are very vain of our political institutions, which are singular in this, that they sprung, within the memory of living men, from the character and condition of the people, which they still express with sufficient fidelity,—and we ostentatiously prefer them to any other in history. They are not better, but only fitter for us. We may be wise in asserting the advantage in modern times of the democratic form, but to other states of society, in which religion consecrated the monarchical, that and not this was expedient. Democracy is better for us, because the religious sentiment of the present time accords better with it. Born Democrats, we are nowise qualified to judge of monarchy, which, to our fathers living in the monarchical idea, was also relatively right. But our institutions, though in coincidence with the spirit of the age, have not any exemption from the practical defects which have discredited other forms. Every actual State is corrupt. Good men must not obey the laws too well. What satire on government can equal the severity of censure conveyed in the word *politic*, which now for ages has signified *cunning*, intimating that the State is a trick?

The same benign necessity and the same practical abuse appear in the parties into which each State divides itself, of opponents and defenders of the administration of the government. Parties are also founded on instincts, and have better guides to their own humble aims than the sagacity of their leaders. They have nothing perverse in their origin, but rudely mark some real and lasting relation. We might as wisely reprove the east wind, or the frost, as a political party, whose members, for the most part, could give no account of their position, but stand for the defence of those interests in which they find themselves. Our quarrel with them begins, when they quit this deep natural ground [illegible] personal considerations, throw themselves [illegible] maintenance and defence of points, nowise belonging to their system. A party is perpetually corrupted by personality. Whilst we absolve the association from dishonesty, we cannot extend the same charity to their leaders. They reap the rewards of docility and zeal of the masses which they direct. Ordinarily, our parties are parties of circumstance, and not of principle; as, the planting interest in conflict with the commercial; the party of capitalists, and that of operatives; parties which are identical in their moral character, and which can easily change ground with each other, in the support of many of their measures. Parties of principle, as, religious sects, or the party of free-trade, of universal suffrage, of abolition of slavery, of capital punishment, degenerate into personalities, or would inspire enthusiasm. The vice of our leading parties in this country (which may be cited as a fair specimen of these societies of opinion) is, that they do not plant themselves on the deep and necessary grounds to which they are respectively entitled, but lash themselves to fury in the carrying of some local and momentary measure, nowise useful to the commonwealth. Of the two great parties, which, at this hour, almost share the nation between them, I should say, that, one has the best cause, and the other contains the best men. The philosopher, the poet, or the religious man, will, of course, wish to cast his vote with the democrat, for free-trade, for wide suffrage, for the abolition of legal cruelties in the penal code, and for facilitating in every manner the access of the young and the poor to the sources of wealth and power. But he can rarely accept the persons whom the so-called popular party propose to him as representatives of these liberalities. They have not at heart the ends which give to the name of democracy what hope and virtue are in it. The spirit of our American radicalism is destructive and aimless: it is not loving; it has no ulterior and divine ends; but is destructive only out of hatred and selfishness. On the other side, the conservative party, composed of the most moderate, able, and cultivated part of the population, is timid, and merely defensive of property. It vindicates no right, it aspires to no real good, it brands no crime, it proposes no generous policy, it does not build, nor write, nor cherish the arts, nor foster religion, nor establish schools, nor encourage science, nor emancipate the slave, nor befriend the poor, or the Indian, or the immigrant. From neither party, when in power, has the world any benefit to expect in science, art, or humanity, at all commensurate with the resources of the nation.

I do not for these defects despair of our republic. We are not at the mercy of any waves of chance. In the strife of ferocious parties, human nature always finds itself cherished, as the children of the convicts at Botany Bay are found to have as healthy a moral sentiment as other children. Citizens of feudal states are alarmed at our democratic institutions lapsing into anarchy; and the older and more cautious among ourselves are learning from Europeans to look with some terror at our turbulent freedom. It is said that in our license of construing the Constitution, and in the despotism of public opinion, we have no anchor; and one foreign observer thinks he has found the safeguard in the sanctity of Marriage among us; and another thinks he has found it in our Calvinism. Fisher Ames expressed the popular security more wisely, when he compared a monarchy and a republic, saying, 'that a monarchy is a merchantman, which sails well, but will sometimes strike on a rock, and go to the bottom; whilst a republic is a raft, which would never sink, but then your feet are always in water.' No forms can have any dangerous importance, whilst we are befriended by the laws of things. It makes no difference how many tons weight of atmosphere presses on our heads, so long as the same pressure resists it within the lungs. Augment the mass a thousand fold, it cannot begin to crush us, as long as reaction is equal to action. The fact of two poles, of two forces, centripetal and centrifugal, is universal, and each force by its own activity develops the other. Wild liberty develops iron conscience. Want of liberty, by strengthening law and decorum, stupefies conscience. 'Lynch-law' prevails only where there is greater hardihood and self-subsistency in the leaders. A mob cannot be a permanency; everybody's interest requires that it should not exist, and only justice satisfies all.

We must trust infinitely to the beneficent necessity which shines through all laws. Human nature expresses itself in them as characteristically as in statues, or songs, or railroads, and an abstract of the codes of nations would be a transcript of the common conscience. Governments have their origin in the moral identity of men. Reason for one is seen to be reason for another, and for every other. There is a middle measure which satisfies all parties, be they never so many, or so resolute for their own. Every man finds a sanction for his simplest claims and deeds in decisions of his own mind, which he calls Truth and Holiness. In these decisions all the citizens find a perfect agreement, and only in these; not in what is good to eat, good to wear, good use of time, or what amount of land, or of public aid, each is entitled to claim. This truth and justice men presently endeavor to make application of, to the measuring of land, the apportionment of service, the protection of life and property. Their first endeavors, no doubt, are very awkward. Yet absolute right is the first governor; or, every government is an impure theocracy. The idea, after which each community is aiming to make and mend its law, is, the will of the wise man. The wise man, it cannot find in nature, and it makes awkward but earnest efforts to secure his government by contrivance; as, by causing the entire people to give their voices on every measure; or, by a double choice to get the representation of the whole; or, by a selection of the best citizens: or, to secure the advantages of efficiency and internal peace, by confiding the government to one, who may himself select his agents. All forms of government symbolize an immortal government, common to all dynasties and independent of numbers, perfect where two men exist, perfect where there is only one man.

Every man's nature is a sufficient advertisement to him of the character of his fellows.—My right and my wrong, is their right and their wrong. Whilst I do what is fit for me, and abstain from what is unfit, my neighbor and I shall often agree in our means, and work together for a time to end. But whenever I find my dominion over myself not sufficient for me, and undertake the direction of him also, I overstep the truth, and come into false relations to him. I may have so much more skill or strength than he, that he cannot express adequately his sense of wrong, but it is a lie, and hurts like a lie both him and me. Love and nature cannot maintain the assumption: it must be executed by a practical lie, namely, by force. This undertaking for another, is the blunder which stands in colossal ugliness in the governments of the world. It is the same thing in numbers, as in a pair, only not quite so intelligible. I can see well enough a great difference between my setting myself down to a self-control, and my going to make somebody else act after my views: but when a quarter of the human race assume to tell me what I must do, I may be too much disturbed by the circumstances to see so clearly the absurdity of their command. Therefore, all public ends look vague and quixotic beside private ones. For, any laws but those which men make for themselves, are laughable. If I put myself in the place of my child, and we stand in one thought, and see that things are thus or thus, that perception is law for him and me. We are both there, both act. But if, over into his part, and, guessing how it [illegible] him, ordain this or that, he will never obey me. This is the history of governments,—one man does something which is to bind another. A man who cannot be acquainted with me, taxes me; looking from afar at me, ordains that a part of my labor shall go to this or that whimsical end, not as I, but as he happens to fancy. Behold the consequence. Of all debts, men are least willing to pay the taxes. What a satire is this on government! Everywhere they think they get their money's worth, except for these.

Hence the less government we have, the better,—the fewer laws, and the less confided power. The antidote to this abuse of formal Government, is, the influence of private character, the growth of the Individual; the appearance of the principal to supersede the proxy; the appearance of the wise man, of whom the existing government is, it must be owned, but a shabby imitation. That which all things tend to educe, which freedom, cultivation, intercourse, revolutions, go to form and deliver, is character; that is the end of nature, to reach unto this coronation of her king. To educate the wise man, the State exists; and with the appearance of the wise man, the State expires. The appearance of character makes the State unnecessary. The wise man is the State. He needs no army, fort, or navy,—he loves men too well; no bribe, or feast, or palace, to draw friends to him; no vantage ground, no favorable circumstance. He needs no library, for he has not done thinking; no church, for he is a prophet, no statute book, for he has the lawgiver; no money, for he is value; no road, for he is at home where he is: no experience, for the life of the creator shoots through him, and looks from his eyes. He has no personal friends, for he who has the spell to draw the prayer and piety of all men unto him, needs not husband and educate a few, to share with him a select and poetic life. His relation to men is angelic; his memory is myrrh to them; his presence, frankinc

manhood in our eyes. This conspicuous chair is their compensation to themselves for being of a poor cold, hard nature. They must do what they can. Like one class of forest animals, they have nothing but a prehensile tail: climb they must, or crawl. If a man found himself so rich-natured that he could enter into strict relations with the best persons, and make life serene around him by the dignity and sweetness of his behavior, could he afford to circumvent the favor of the caucus and the press, and covet relations so hollow and pompous, as those of a politician? Surely nobody would be a charlatan, who could afford to be sincere.

CHRISTIAN REGISTER

BOSTON, NOVEMBER 2, 1844.

THE ALBANY CONVENTION.

We had just taken up our pen to write out our notes of the speeches made at the Albany Convention, when the following communication was left at our door. We are uncertain whether it was intended for our private admonition and improvement, or for publication. As it is without signature, and yet in a hand-writing that leaves us scarcely a doubt as to its authorship, we have concluded it was intended for publication, and therefore give it a place in our columns.

Messrs. Editors,—Dear Sirs: There is an evil under the sun that troubleth me much.—One cannot open his mouth in public, now-a-days, but immediately he sees himself in print, making a pretty poor figure. He felt sufficiently dissatisfied when he sat down, after uttering a few hasty extempore remarks, but when he sees what he said reported in a newspaper, he is often profoundly mortified; he wonders that he could have been led to say anything so crude and undigested; and, either thinks the reporter has done him injustice, or wishes the reporter had been somewhere else.

Now, I am a friend of freedom and of the liberty of the press, but I would have that liberty used with discretion. I know that there are places and occasions on which what a man says should be made public, and he should be held responsible for it. In legislative assemblies, and in ecclesiastical bodies, that claim to exercise, and that *do* exercise authority, it is important that what a man says and does, should be known to those whom he represents. They have a right to knew it. In an Episcopal Convention, a Presbyterian Assembly, a Methodist Conference, bodies that pass resolutions, adopt rules and measures that have a binding force upon themselves and others, it is not only desirable, but important, that what is said and done should be made known, because, through the authority vested in these assemblies, their deliberations and proceedings result in direct positive effects, upon the doctrines and administration of Religion in the churches which they control.

But all associations, conventions, and proceedings of every kind among Unitarians, are totally different. They do not exercise, or claim to exercise any authority. Especially is it so with the semi-annual conventions of which we have now had three or four. These are not representative assemblies. The persons composing them are not sent there by the express vote of our Churches or Societies, as their delegates, authorized and empowered to act for them. They are self-consituted gatherings of those who have a general agreement and sympathy. Whoever attends them, is there as an independent individual. The resolutions, that are discussed and adopted, are the mere expressions of general principles and opinions. Neither these nor any of the proceedings of the Convention are intended to have any controlling influence over the denomination. The object is not to influence the denomination, but that those attending the Convention may do good to each other. It is, as stated by Dr. Dewey, according to the report of the Albany Convention in the Christian World, 'to meditate, to assist each other in experience by unfolding our own experience, by declaring our own convictions.'

Now, I see no reason why gatherings of such a character, for such a purpose, should have everything that is said at them laid before the world. I count it an evil; I question whether it does not tend to diminish the interest and usefulness of these Conventions, and whether it will not, in the end, tend to break them up.

I did not attend the Albany Convention; but had I been present, the fact that there was

> 'A chiel' among us takin' notes,
> An' fa'th, he'll prent 'em,'

would have effectually shut my mouth.

I wish to bring this subject before your attention, however, not with exclusive reference to Conventions similar to the one recently held at Albany, but generally in reference to many of the public meetings of our denomination, and the addresses, lectures and sermons delivered at them. I don't like your newspaper reports of these; I doubt your right to make them, without conference with the individual, and the submission of your report to his revision. They cannot be accurate. They place men in false positions before the public.

I have myself declined one or two public occasions to which I have been invited, for two reasons. 1st. Because I did not wish to have my sermon stolen from me. 2dly. Because I did not wish to have my views misconceived or misrepresented by a newspaper report.

I do not suppose these suggestions from a solitary individual will have much weight with you; but I believe many agree with me in this matter, and I wish you could confer with your brother editors upon it, and see, if it is not expedient for you to introduce some change in the conduct of our religious newspapers, and fill up your columns with matter from your own brains, instead of weak and inaccurate distillations of what proceeds from the brains of others.

Yours, &c.

As we said above, we are uncertain whether this was intended only for our private eye, or for publication. In either case it is pretty direct and rather severe on the part of the writer. Yet we suppose there is a measure of truth in it. Similar remarks have frequently been made to us in conversation, both by the writer and by others, and we are willing to admit that his suggestions are not altogether unworthy of consideration. There is much to be said, however, on the other side of the question, particularly in reference to such an occasion as that which recently assembled many of our brethren at Albany. Such an assembly is public, and therefore we conceive there is no violation of right or propriety in giving a report of its proceedings. Although the principal good it effects, the direct influence it exerts, is confined to those who are present and participate, yet it is an occasion in which our whole denomination are interested, and by a faithful account of its proceedings some of its good influences may be extended to all. We admit, however, that no account can be perfectly faithful and accurate. The general outline may be correct, but the lights and shadows of thought, feeling and expression, that gave vivacity and effect to the passing discussions, are wanting. Unless several short-hand writers are employed to take down the exact words uttered, the report can only rise to the level of the reporter's mind; the speeches will have a general sameness and equality of character, and thus the report will do injustice to some and more than justice to others. Some speeches will appear a great deal better in the paper than when delivered; others will be shorn of their spirit and power. We suspect that on the score of injustice, there is little ground of complaint. The real objection to the course condemned by our correspondent, is that, in most of the discussions at our conventions and anniversary meetings, there is a great deal said that is not worth reporting and some things said that had better not be reported.

We have this impression, not strongly but to some extent, with regard to the Convention at Albany. It was not by any means a failure. It had a reasonable and satisfactory degree of interest. We doubt not that all who were present were benefited, heard many valuable suggestions, and received impressions that will not speedily be forgotten or disregarded. We presume every one felt amply repaid for his attendance. Still, in point of impression, interest and value, it was not equal to the Convention held last year at Providence. It was not so numerous in the first place. There was no deficiency at Albany of persons of distinguished and eminent ability, yet many of our brethren who are gifted in speech, have an extraordinary facility and power of uttering thoughts as they rise in the mind, were not present, and the absence of their inspiring and exciting influence was felt. Then again, the then recent death of our lamented brothers, Greenwood and Ware, together with some other circumstances, naturally conspired to assemble the brethren at Providence, under a state of deep and earnest emotion, so that the discussion started at once from a higher elevation of thought and feeling, entered more largely into 'the deep things of God,' grappled more directly with great and profound ideas relative to the spiritual nature of man, the culture by which that nature is to be developed, and the modes by which religious truth is to be applied and brought to bear upon the conscience and the heart.

The business Committee proposed to open this field for discussion at Albany in the first two resolutions they submitted, viz.

1st. Resolved, That as Unitarian Christians, we hold faith in Christ to be the element of righteousness, and that this faith has its value in that it produces a righteous life, and efficaciously works by love to God and love to man.

2d. Resolved, That as the power of Christianity is in this faith, as it dwells in the hidden man of the heart, the great reform demanded in it must proceed from the heart.

But the train of thought to which these resolutions opened the way, was not pursued in the discussion, which was nominally based upon them. It was supposed that under these resolutions, the great principle or sentiment of faith, dwelling in the heart, producing righteousness of life, would be considered; and that the discussion would lead to the unfolding and enforcement of the means, by which this faith could be cultivated and quickened in the hearts of all,—and thus the regenerating and reforming power of the Gospel be more beautifully exhibited, more spiritual conceptions of it awakened, and more thorough applications made of its truth to life and character. The resolutions were intended to bear upon the two great errors, the prevalence of which has done and is doing so much to pervert and destroy the legitimate influence of Christianity,—viz., the error which assigns paramount importance in religious matters to a creed, and connects righteousness and acceptance with God with the belief of that creed; and the error, which many are doing so much to revive and strengthen at the present day,—the error which debases Christianity into a system of forms and modes of worship, which attaches and confines its efficacy to a particular administration of its truth and ordinances, and places without the pale of 'the covenanted mercies of God' all who do not receive Christianity through this particular administration of it. These first two resolutions offered opportunity to unfold and exhibit the truth that is in opposition and in contrast with these great errors, to set forth the importance and the means of cultivating that faith which is of the heart unto righteousness,—that faith, which, independent of the dogmas about which men have been disputing, that are but the husks and chaff of truth,—that faith, which, independent of forms and ceremonies, that men have so fiercely contended about, and which are but the drapery and show of religion, is in itself the true and living power of the Gospel, unfolds in beauty, symmetry and grandeur, the spiritual faculties of the soul, carries out the influence of religion into the whole of life and conduct, invests every duty, every occupation, every scene and vicissitude of life with solemn and sublime interest; and which, as it becomes the quickening inspiration and the controlling energy of every heart, can alone produce those blessed and benign results which the Gospel aims to effect, both in the present condition and future prospects of men.

Had the field of thought and inquiry, upon which the brethren by these resolutions were invited to enter, been faithfully and logically pursued, we believe the discussion at Albany, interesting and spirited as in some respects it unquestionably was, would have been more interesting, of a higher tone, and left deeper and more valuable impressions upon the minds and hearts of those present. As it was, however, the topics legitimately embraced and presented by these resolutions, scarcely entered into the discussion. Brothers Folsom and Dewey, with whom these resolutions originated, and brother Palfrey spoke upon the topics embraced by them, and others were disposed to dwell upon the themes they suggested, still they were not brought into distinct and thorough consideration. The real subject or question before the Convention, that which excited the most interest, and upon which the strength of the discussion was expended, was the one presented under the third resolution, viz.

3d. Resolved, That as Unitarian Christians, it is our duty and earnest desire to extend the knowledge and influence of our distinctive faith, holding it as we do to be the pure and primitive faith of the Gospel, directly adapted to produce the highest and most excellent form of the Christian character, and peculiarly fitted to meet the condition, the moral and religious wants of our country at the present time.

The debate at the morning session, therefore, though many excellent things were said, and said earnestly and with power, was, in our judgment, comparatively desultory and disconnected, for the reason that it was nominally based upon the first two resolutions, while legitimately it belonged to, and could in order come up only under, the third resolution.

At the opening of the afternoon session, that there might not be this discrepancy between the subject about which the Convention were evidently most disposed to talk, and that which was professedly, and in order upon the table—it was proposed that the question should be taken upon the adoption of the first two resolutions. This was done; the resolutions were adopted, and the third resolution taken up. Then recommenced an animated and spirited discussion upon what had all along been the real subject before the Convention, viz., the value and importance of Unitarian views of Christianity, and the means, the way in which they shall be presented, advocated and urged upon the faith and reception of the community. And here the point was, whether Unitarian preaching and efforts should be of an aggressive, or expository character, whether they should aim simply to exhibit truth and bring life and character in conformity to it, or whether they should seek by direct attacks to pull down and demolish error. Upon this point each man spoke as the phrenologist would say, according as he had combativeness large or small, or according as he looked upon the evil influences of the errors of orthodoxy, or upon the good results produced by those simple truths, which are the essential substance of Unitarianism, but which mingle with and to some extent counteract the legitimate influence of the errors of orthodoxy.

And after all there was in reality little or no difference of opinion between the speakers. We heard nothing that we could have wished had been left unsaid. All the speeches had the sterling qualities of strong good sense uttered in a kind and Christian spirit, but there was nothing particularly new, or striking and impressive in the views and arguments that were presented on either side. Judging from our own feelings all who were present will concede that among the most impressive and effective speeches, were those made by brothers Harrington, late of Chicago, and Bellows of New York. Brother Harrington, in language, whose force and beauty, aided by his manner, cannot be conveyed in a report, set forth the withering influence of the doctrine of total depravity, and the inefficacy of that preaching which bases guilt upon error, and addresses those who reject the Trinity and the kindred doctrines of Calvinism as guilty before God in consequence of that rejection; and urged with earnestness the consequent duty that devolved upon us, to diffuse those views which appeal directly to the conscience, and make guilt consist in wrong-doing. Brother Bellows, in words, whose force and appropriateness, with a manner, whose growing earnestness and eloquence showed that he spoke from the heart, urged the importance of efforts, wise, judicious, persevering efforts, not only to disseminate clear and discriminating views of Unitarian Christianity, but also to overthrow the monstrous errors that still prevail, blinding many to the light of truth, fastening the chains of a gloomy and cheerless creed upon the intellects and the hearts of thousands. He spoke of the danger arising from the love of an excited and emotional religion, which was everywhere increasing throughout the country, and contended that, as Unitarians, we had a great, glorious, and infinitely important work to do, to promote and secure the prevalence of a calm, thoughtful, discriminating religious faith,—a faith that shall be something more than breast-high, that shall enlighten the intellect as well as warm the heart—that shall do both.

Other speeches were made in favor of what some one termed 'the love and peace policy,' in favor of efforts to make all men love one another. It was urged that the best way to refute error was to exhibit truth, that men were seldom reasoned out of their erroneous opinions; that we did no good by placing ourselves in an antagonistic position; that our first and great efforts should be to make men righteous and holy; and that the Church, that was most deeply imbued with the spirit of Christian love, would have most of life and strength, and would do most for the cause of truth. The argument of a righteous and holy life, inspired and pervaded by the spirit of love, is the most persuasive argument to win men from error.

But, as we have remarked, there was little or no difference in the views presented. The lines of thought of the different speakers were not parallel, nor at right angles to each other, but formed an infinitely small angle; pursued far enough they would meet at last and proceed on together. What was observed by some one in the discussion, 'that when he heard one brother speak he agreed with him, and that when he heard another he agreed with him,' was perfectly true. There was no incompatibility in the views presented. It was agreed on all hands, that the principles of love were never to be violated, and that the paramount importance of a righteous and holy life as the great end of the Gospel should never be overlooked or neglected, that a man should not preach doctrines all the time, and that when he did preach them, it should not be with a vengeance, in a harsh, bigoted, and unchristian spirit. It was admitted that he might make the preaching of doctrines, the exposition of truth in contrast with error, one of the most beautiful and winning exhibitions of the spirit of love and peace.

The Convention itself presented a gratifying exhibition of this spirit. Though there was apparently considerable difference of opinion, and men spoke earnestly and warmly in support of the views or measures which they approved, the utmost kindness and courtesy of manner pervaded the discussion, and every heart seemed imbued with the spirit of Christian liberty and love.

The remarks of brother Hall of Providence, made at the close of the debate, just as the question was taken, urging the brethren to make a practical improvement of the occasion, to carry home, and carry out, and live out the impressions and convictions that they had received, were appropriate and forcible; and the sermon in the evening was a most beautiful, elevating and instructive conclusion to a well spent day.

The whole thing was a pleasant and profitable occasion, and while we trust all, who were gathered there from different and distant places, were benefited, we especially hope, that our brethren in Albany were comforted, strengthened and aided in the great work they have undertaken, and which, amid numerous and weighty obstacles, they have prosecuted with earnestness, fidelity and perseverance. We rejoice in their present prosperity, we pray for their future welfare. It ought to be, and we doubt not it is a matter of gratitude with all of us, that we have now a well established society of our faith in the capital of the great State of New York. By God's grace and blessing, may it be a fountain of living waters, the root of many branches.

THE PROPER USE OF THE OLD TESTAMENT BY CHRISTIANS.

St. Paul thus characterises the volume which we now call the Old Testament; speaking to Christians of those sacred writings, venerable two thousand years ago, he thus designates their true value, their proper use.—'For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.'—His very simple and intelligible statement may be well used by us to define how we are to regard and to improve the Old Testament. All that was peculiar in that volume, all that restricted its use to one time and place, ceased to have its full influence at the Christian era.—When the apostle wrote, the Old Testament was about to be, in some measure, superseded; it was then put upon the same footing as regards the Christian faith which it still retains. His very expressive words may, therefore, be taken by us as a well authorized and sufficient standard, to decide how Christians are to regard and to use the Old Testament Scriptures. The things that were written aforetime, the Sacred chronicles of Judaism, were written, says the apostle, for our learning, that we, through the patience and comfort which they impart, might strengthen our hopes. This, indeed, might properly be taken as the standard of valuation and use for the whole Bible. Let us, therefore, so apply it, with especial reference, however, to the Old Testament.

Such, then, is the general value of the Bible, a book offering instruction, which tends to strengthen patience, comfort and hope. Offering this welcome aid to man, it asks a reception in every household, it comes within the means of the most scanty poverty to make it an individual article of property to each person, and it guides the services of those who meet in civilized lands for public worship.

Every person of mature years ought to have a distinct idea of the Bible, and of the Old Testament, as so essential a part of it. He should understand its value and importance to him.—One distinct idea is worth more than all those vague and undefined impressions which many have concerning it. The least that any man can pretend with reason to allow of the Old Testament is, that it is a store-house of most excellent counsels and instructions. But if it is as much as this, it is far more than this.—For excellent counsels and instructions can come only from a wise mind, from the voice or the pen of a good teacher; they have authority in them, and by their wisdom and authority they indicate something concerning the source from which they emanate.

The Bible! how remarkably does that Book stand, unchanged by time. It seems to us, occasionally, as if opinions about it were perpetually changing. But it is not so. There is no object of human interest, about which men's feelings and opinions, in reality, change so little, as they do about the Bible, meaning by opinions, of course, the results of proper thought, not prejudices, superstitions, or superficial notions.

Nor has the value of the Bible been one whit diminished by all the speculations which have been uttered concerning it. Men have not been induced to leave out a line of it for the sake of making it more unexceptionable, more impressive, or more perfect for the use of their children or posterity. If they have not been content to receive it as it is, they have been content to leave it as it is. How unalterable is the written word; how firm and steadfast is the faith with which thousands cling to it; how dear is the treasure to those for whom it supplies the place of living joys and of dead hopes!

The Bible now fills the most important, the most essential, the first place, amid all the influences which affect the world. Its composition and contents defy any attempt to explain them, without the aid of man's divinest powers, divinely aided. No additions have been made to it—since first it was the Bible; and yet the variety of its parts is a sufficient evidence that long ages elapsed while this collection of writings was in formation. The only additions which has from age to age, are the associations which it gathers. A fear arises in the breasts of many persons that as centuries yet to come shall introduce new generations to the scenes of life, confidence in the Bible will gradually fail, faith in it will die, that the accumulation of ages and the lengthening distance from its already distant dates will so increase the labor of verifying and explaining it, that as a matter of general regard the Bible will at sometime lose its high place.

This fear has no just foundation. The Bible loses nothing, while it gains much by the lapse of years. It acquires all the sanctity of use, custom and veneration. It becomes a bond of fellowship between different generations and races. It accumulates a various history of human wants and virtues, and will yet be regarded as affording more light upon the past experiences and the present character, as well as upon the future destinies of man, that can be obtained from any other source.

The Bible, the Old Testament especially, has its difficulties and perplexities; not those alone, or principally, which appear to the scholar, but those which present themselves to every reader. How is it possible for the instruction which is conveyed by a book to be free from perplexities? Language has its obscurities, human examples, the best of them, have their infirmities. Whatever instruction man receives and repeats, if it come from the soil of the earth, from the school, from the fireside, or from beyond the veil of sense, is subject to all the injurious influences of human imperfection. The fact that the Bible *does present* difficulties and perplexities, should not trouble us—it is the proper manner of regarding and dealing with them which in reality concerns us. Life too has its perplexities, duty, virtue, trial and hope, all have their dark clouds and shadows, still there is a path laid out clearly through them. And so it is with the Bible. If its perplexities and difficulties were insurmountable, we should not now be following its instruction. It would have been set aside long since.

Let us feel the interest and exercise the candor, in studying the Old Testament, which we feel and exercise towards dear and kind friends. True and simple integrity of purpose, and an earnestness of regard in reference to it, will at once put us in a proper frame of mind to enjoy and peruse the sacred oracles of a long past age.

What then shall we find to be the object, authority and value of the Old Testament to us? Taking the most simple and direct views of it that it is in our power—not vexing ourselves with learned questions which open wider fields than wisdom can ever cover, and looking so far above mere controversy, as to think equally of our own opinions and those of others, how shall we indicate the use and the value of the Jewish Scriptures to ourselves as Christians? 'They were written for our learning,' says the Apostle. The statement is simple, explicit and modest. There is no exaggeration in it, and all that we shall need to do will be to verify it. Each word employed by the Apostle, suggests some plain observations by way of comment.

'*Whatsoever* things &c," says the Apostle. The word *whatsoever* is appropriately used, as comprehending the various and dissimilar contents which make up the volume of Jewish Scriptures. The Apostle by using that comprehensive word seems fairly to avow, that the Old Testament was a miscellaneous collection of many things. And still he says—whatever may the subject or the character, of this or that book or portion of a book, sacred instruction is to be gathered from the whole, and from every part.

Whatever there is in the Old Testament, is valuable in some way, as conveying sacred instruction; as aiding religious impressions; as addressing the serious sentiments of men.—There is a great latitude of meaning in that word *Whatsoever*, and the apostle expressly designed that it should cover and include the various and dissimilar writings which have come down in company, under a sacred title, from ancient times.

Some persons have written and spoken, of late, as if it had just been discovered that the Bible is a miscellaneous volume; as if they had been the first to make known that, between the Book of Job, and Solomon's Song, there is a difference; that the language of passion and the deed of violence could not spring from inspiration; that when the heart of the royal Psalmist was clean and pure, his strains were like those of a seraph's song; but when revenge rankled in his breast, the Almighty could accept neither his curses, nor his prayers. And did not St. Paul know these facts as well as any modern scholar? His word *whatsoever* pronounces and includes all these distinctions. There is, indeed, a great variety in the Old Testament; so great as to be even remarkable. It leads us over the plains where human life began: it records the first sins and sorrows of men: it deals with the infirmities and the pilgrimages of hoary patriarchs, and mingles wisdom with each venerable tradition: it takes us to the tent of the Patriarch, and crowns with a holy moral every struggle of the faith in a pilgrimage, through which he walked as a frail man, believing in the God above him. It follows the fortunes of a peculiar people, and preserves for us abundant means for tracing their history, their religious education, and their preparation for something to come. It never conceals or palliates their sins and vices. If it represented the men whom it describes, as without sin, it would be wholly unworthy of confidence. Its examples are not all of the bad, nor all of the good, but are mingled, as they are mingled in life. And thus the Book, transcribing faithfully the real experience of human beings under greater or less degrees of religious conviction or effort, embraces very various contents, which remain now as they were first written, true records of ancient times. Whatsoever these things may be, and the apostle knew their variety as well as we, they were written aforetime for our instsuction.

'Were *written*,' &c. And why were these things written? Was it an ambitious purpose, or some vain desire, which urged to the composition and the preservation of these Sacred records? Their very existence, their survival to this day, is a wonder; and we are carried back to their distant origin for an explanation of the wonder. Have we ever considered how much of human history, and wealth, and labor, has perished! what ages of toil, what stores of learning have sunk into everlasting oblivion! We have not one single book, out of each whole century of ancient times. Of many nations and races of men we have no historical vestige. Tribes which, for ages, inhabited regions of this earth, are not known now by any word of their language. Yet these sacred relics of ancient times abide as the everlasting legacy of the world, and their value, in the light simply of their antiquity, the work of a former time, is to be estimated only by considering the influence which the Scriptures are still gathering, as we are handing them down with accumulated credentials, to after ages. Some holy motive urged to their preservation; they were saved from the wreck of time, as one saves his dearest relics of affection from a conflagration which destroys his home and property. As regards the Old Testament, it is remarkable that all suspicion of a selfish purpose, of mere ambition for fame, is wholly precluded. For as a whole, the Old Testament is far from flattering to Jewish character or history; the tenor of its annals is rather a reproach to them. Yet some urgent impulse, some constraining conviction, induced the Scribes of old to transcribe the fading parchment anew. Nor can there be any doubt but that their intention in writing was, that the Scriptures should fulfil to us and to the world, the purpose which they do fulfil. They expected and believed that the records would survive their own ashes, and their own remembrance; that coming generations would hold them in regard, and know how to use them.—We may safely take the result of their preservation as the motive for their preservation. To whatever good use we can put them, consistent with our best knowledge and our most deliberate judgment, that very use was intended: it entered into the thoughts of the authors of those sacred records 'which were written aforetime.'

These things, says the apostle, 'were written for our learning.' To convey sacred instruction from past examples, is, therefore, the use and the value of the Old Testament Scriptures. To teach religious knowledge, to fill the memory of man with the record of past experiences in life, which have affected human hearts, which have formed human characters, and to trace out the history of man's communion with his Maker: these are the uses of those ancient oracles.—Nor is there a narrative within those covers which does not contribute to those uses. The first lesson which we learn from those Scriptures is, that to many generations before us they have been the source of light and comfort.

We are all of us susceptible, in degrees, to the solemn influence which a grey ruin, any relic of the past, any ancient and time-stained fabric will impress. The sight even of the stone and mortar which is venerable with years, will open sealed fountains in our hearts. And if that relic of the past is an altar-stone, a temple, an oratory of prayer, if the tender, the melancholy, the stricken feelings of the soul have consecrated it,—if, standing on hill-top or road-side, ro river's bank, it has been, on this earth, the memento of a brighter world; if the prayers of infancy and the vows of manhood, and the faint sobs of old age have long since made it holy,—who can look, unimpressed, upon the venerable shrine? Is it not a sacred relic? do you not respect it? standing alone before it at the twilight hour, does it not wake solemn emotions within your breast? You may pass by it times unnumbered, if hope or pleasure fills your heart; you may then forget its purpose, and care not to feel the solemn power of its long remembrances. But if your heart is opened to it with one throb of sympathy with the feeling which consecrates it, it will draw your gaze and speak to you, and though it may rise only one cubit from the earth's surface, it will be to you a living pillar of faith.

Such, in the power of its associations, and in the long train of its holy memories, is the Jewish volume. The most ancient, and the only pure altar of man's faith in God and in heaven. It begins the history of human struggles on this earth, and to its closing page it is steeped in the tears of a trembling trust; returning, through penitence, to the calm peace of reconciliation to God. It comes to us from the birth-place of human life, and the great subject pervading its entire instructions, is religion. It would be very difficult for the world to unlearn its faith in the Bible. That reverence for the Sacred Book which many feel, but which some are tempted to call a blind superstition, is not based upon a shadow or a trifle; it has a real support in real facts. Deep and perpetual springs of Divine comfort and wisdom have flowed from its pages to meet the spiritual wants of millions. There they have found hope, strength and consolation. The patience of Job, which has been a proverb in language, has been a witness in the heart of man for ages, and has taught his virtue to generations of afflicted, but submissive sufferers. If any one of us would seek to define the influences which have formed all that is good in our characters, how much should we be compelled to ascribe literally and directly to an early perusal of the Scriptures. They were written for our learning, says the apostle. And is there any better learning? Let us take their warnings and their examples home to our breasts: can we be better furnished with a safe guide in all the concerns of life? It is the record of ages of religious experience which you read. The Providence of God has saved it from the complete destruction which has long since passed over everything which was contemporaneous with the last written Book of the Old Testament, and it has been preserved for our learning, that we by patience and comfort of the Scriptures, might have hope.

We have received this precious volume as the Holy Book. It was given to us as a treasure house of truth, and as a guide through life. If it has harmed us, we owe to it no favor. If it has clouded our minds, and called up imaginary fears, and deepened the arrows of affliction, if it has exacted obedience to laws which experience has proved pernicious or needless—then we may forget it, despise it, and care not for its fate. But if instead of being the bane of our lives it has been their highest blessing—then it should not need to demand as a favor the regard which it should receive as a debt. If the maternal love which first led us to respect it, was indeed the purest desire of a fond heart, if all along through life there have been hours and days, when it has been well for us that its warning voice, or its wise counsels have addressed us, then all which the Apostle says of the Scriptures is true. And if what he says is true, then does that truth address an obligation to us which we may not innocently slight. The value of the Bible rises in our affections as we study and obey it. Two contrasted pictures are always presented to our notice, of the manner in which the Bible is used. In one picture the critic surrounded with his books is seen turning over its pages, learning and disputing about words. In the other picture it forms the centre of a family group, and there as God's statute book for the house-hold, the shop, the nursery and the exchange, it affords to all a daily opportunity, to learn it with the heart, and to ward off with it all iniquities, as the very covers of an old manuscript copy of it were once used to exorcise all foul spirits.

NEW PUBLICATIONS.

The Christian Examiner and Monthly Miscellany of November, 1844. William Crosby.

The present number of our much valued periodical meets our highest views of what should be the character and contents of the most prominent 'organ of the denomination.' We can point to it with entire satisfaction, we are willing to be judged by it, and we feel some pride in knowing that whoever out of our denomination wishes to know our views of religious truth and of other great interests may be periodically supplied with so sufficient an index of them. There is in the present number that well proportioned combination of subjects of general and of particular religious interest, of materials relating to the commonwealth of the faith, and of our own peculiar household in it, which while it does justice to our merely sectarian predilections, enlarges our field of observation over the heritage which we share with others.

Article 1. Protestantism in France, is written by Rev. Charles Brooks, who having resided in that country several years, and having used most faithfully his rich opportunities for observation and inquiry was thoroughly qualified to instruct us upon a subject which is of absorbing interest to us. A country which is nominally Roman Catholic while it denies to the Pope some of his most coveted prerogatives, and pays the salaries of Protestant ministers, giving them at the same time churches to preach in, and in which Protestantism sways to a great extent the sceptre of social, of literary and of scientific influence, is certainly a subject worthy of engaging our fixed attention. Mr. Brooks forcibly presents the issue in the decision of which France is to have so large a share, whether the Catholic Church shall conform itself to the light, liberty and science of the nineteenth century, or the nineteenth century conform to the doctrines and rules of the Council of Trent. He then defines the position which France occupies among the nations of Europe, and contrasts the adverse theories of authority, and well defined practical liberty, between which the great contest is to be waged. He feels justified in predicting that the Roman Church will see the policy of gradually conforming to the developements of civilization, though he admits the well known fact that there is not an example of Papal amnesty in history. The Catholicism which now engages the young and intelligent in France is *artistic, aesthetic*, the poetic devotion which loves sculptures and ceremonies, with an utter contempt of the spiritual fetters of Romanism. Mr. Brooks then presents us with a very lucid statement of the numbers, the weight of influence, the civil and social liberties, the government patronage, and the ecclesiastical organization of Protestantism in France, and an account of the Protestant Sisters of Charity. Then follows a classification of three kinds of Protestants, a sketch of the tyrannical efforts of the Calvinists to impose upon the Unitarians, a passing reference to Italy, and to Geneva, and the article, which we recommend to our readers as of the highest interest, closes with some very instructive inferences.

Article II. On the Mystical Element in Religion gives a sketch of the history and modifications of mysticism, using the word in its widest signification, showing the foundation of mysticism and admitting its liability to error, then vindicating its place and use as connected with the mysterious element in religion.

Article III. Is a notice of the Lives of English Unitarians suggested by the two volumes of the Rev. Wm. Turner, recently published in London, and which we hope soon to see republished here. Some of the more eminent of the English Unitarians are briefly portrayed.

Article IV. On the Transcendental Doctrine of Self-Reliance is a candid and by no means one-sided examination of an ethical theory which a few years since had two or three advocates among us. We wish the writer had availed himself of the opportunity of stating distinctly that the word Transcendentalism, is altogether an ethical word, defining an ethical system, restricted in its proper use to ethics, and is utterly perverted when used as it has been among us, as a synonyme for Neology, or Anti-Supernaturalism in Religion. The article itself is a beautifully written and most instructive essay, so commendable in temper, so discriminating in its positions, so sound in its conclusion as to show that the writer knows the philosophy which he criticises and prefers another which is superior in reverential, in truthful, and in powerful elements.

Article V. On Christian Worship in the Early Ages, is by the Rev. Dr. Lamson, a scholar who has devoted many years of laborious study to the remains of early Christian Literature, and upon whose views and opinions and conclusions as the results of such study, we place more reliance than upon the statements of any other writer known to us. We are not prompted to pass such an encomium as this because we sympathise in the doctrinal views of Dr. Lamson, nor shall we be withheld from speaking this word of praise, from the risk that it may appear to be flattery, to those who are not of us. When our opinions and views are contemned as born of yesterday, and those who hold them are represented as ignorant of Christian antiquity, or as perverting its instructions, we may be allowed in self-defence to speak the truth, even if in so doing we must speak high praise. We glory in the fact, that the earliest writings of Christian antiquity subsequent to those of the New Testament, are conformed to them in teaching the simple truths of Unitarianism, in affording no countenance to Trinitarianism or Prelacy. We make much of this fact, for it is our boast and our bulwark, a boast which is lawful and honorable, a bulwark which it is not in the power of the united hosts of Calvinists and Episcopalians to batter down. They may assail it, as they do assail it, but such an article as this of Dr. Lamson's now before us, in its cogent but incidental arguments re-assures us that we are invulnerable. Dr. Lamson has furnished for the Examiner in many previous volumes articles upon the ancient Fathers, which if collected together, would afford, with Daille's work, a most sufficient exposition of their conflicting views, their authority and value, and a discriminating statement of the various difficulties of an historical character which beset their writings, such as their uncertain date, the genuineness of the whole or of portions of the pieces attributed to them, and the interpolations, sometimes well known, sometimes inferred on good grounds, which have been made in them. The results of Dr. Lamson's thorough study of the Fathers we esteem of high value, because he is qualified by general culture to read and enterpret them, because he is acquainted with the conflicting systems of later times which profess to refer to them for authority, and because he is bound by no system of his own to bias his judgment. Here indeed are better elements for infallibility (which however we do not attribute to him) than most of the Popes, both Catholic and Protestant, are able to offer. His article in the present number of the Examiner is a continuation of a subject which under another head, he treated of in the Number for January—the general subject being 'Christian Life in the Early Ages.'

The article furnishes a brief but sufficient summary of the facts so far as known in relation to the order and mode of Christian worship in the times immediately succeeding the Apostolic age. The earliest records which may with any reasonable assurance be assigned to those times are searched by the writer for every particle of information, however small, which they may afford. Dr. Lamson agrees with Archbishop Whately in tracing the early Christian forms and methods to the Synagogue worship of the Jews. The little light which the New Testament affords on the subject is improved, and the first additional gleams of light which shine upon the subject are traced to the period intervening

between A. D. 130, and A. D. 200. Justin Martyr and Tertullian, two writers belonging to this period, give an exceedingly brief notice of Christian worship, and one of them gives a particular description of the administration of the rites of Baptism and the Supper in their day. From these notices we learn that, beyond all question, the simple forms of Congregationalism, and the simple truths of Unitarianism, then prevailed in the Christian Church. The value of the article before us consists in this, that in the most incidental way, and by quoting the earliest Christian records, it completely overwhelms the claims of Prelacy and the pretensions of Trinitarianism. We wish that this fair and candid method were pursued by the advocates of those unscriptural and unauthorized perversions of Christian simplicity. While Romanist, Episcopalian and Calvinist are urging their corruptions of the faith on the pretence of the antiquity of their views, may we not in the confidence of truth, and the earnestness of our convictions, point to the article before us, and to the documents on which it is based, and say here are our strong reasons: answer them if you can, or else admit their force! We maintain here a position from which we are not to be driven: it is admirably defended, and we say to our opponents, you are spending your strength in vain. Dr. Lamson likewise remarks upon the component parts of the early Christian services, the singing the preaching and the prayers. He shows the absurdity of the pretence advanced in the title of a recently published volume entitled 'The Hymns of the Primitive Church.' He defines at some length the view of the Lord's Supper which regards it as 'a Rite of the affections,' describes the mode in which it was celebrated, and accounts for the subsequent practice of praying for and to the dead, by a beautiful custom of early prevalence, the celebration of the Communion Service at the grave. He promises in the next number of the Examiner an article on another branch of his general subject,—Christian Festivals in the early ages.

Article VI. is a Review of the Memoirs of the late Dr. Noah Worcester, which briefly recapitulates the principal facts given in this little volume by the late Dr. Ware, and after expressing a regret that so little has been given to the public relative to the personal history of the Friend of Peace, pays another appropriate tribute to his memory.

Article VII. is the Address delivered before the Association of the Alumni of the Cambridge Theological School, last July, by Rev. Dr. Frothingham. This address was noticed at length in our columns on its delivery, and we believe that all who heard it will be as much gratified as those who did not, in the opportunity of reading and preserving it.

Article VIII. is a Poetical piece written in view of Niagara.

Article IX. is a brief review of the Lectures on Christian Doctrines by Rev. Hubbard Winslow.

Notices of Recent Publications, items of religious, literary and miscellaneous intelligence, and a Letter from Dr. Dickson of Charleston S. C. in reply to that by Dr. Carpenter of Bristol, England, relating to the vexed question of the Negro race, complete the contents of this number.

We have noticed thus at length the contents of the Christian Examiner because we wish to urge its regular perusal and its firm support upon the members of our denomination. While such vigorous efforts are made in some quarters to revive the ancient dogmas of a corrupt age, and to indoctrinate the votaries of other sects with the contracted prejudices and the irrational tenets of Episcopacy and Calvinism, we think it important that our laymen, whatever be their condition in life, should be continually reminded of the simplicity of the truth as it is in Jesus, and be informed of the early annals of the faith before it was corrupted by the inventions of men. An opinion prevails extensively that the pages of the Examiner are of too high a tone, too learned, too scholastic to be level to the capacities of common readers in our Societies. This is never true of the whole contents of any number of the periodical, though it may occasionally be true of some one article in it. But such articles as those by Mr. Brooks and Dr. Lamson, are what our laymen need to have set before them, and there is not a moderately well informed person connected with any of our Societies, to whom they would not be perfectly intelligible. Let them be read, for they speak what it is wise and well for all to know.

The American Almanac, and Repository of Useful Knowledge, for the year 1845. Boston: James Munroe & Co.

This is the seventeenth annual volume of a work which has now made itself a necessary article for each year's use. The close relations between the several parts which constitute our common country, oblige us continually to have at hand some book of reference which will answer the questions most likely to arise about state governments, institutions, resources, colleges, academies, religious institutions, &c. This use the American Almanac has now for several years answered very well. Its contents principally relate to the United States. The first part contains the Calendar and Celestial Phenomena for the coming year. The second part contains statistical accounts and abundant information of the government, the judiciary, the army, navy, foreign officials, &c., of the United States. The third part embraces the statistics of the several States of the Union, and some additional pages present the most desirable information concerning Europe.

For the Register.

CHESHIRE PASTORAL AND SUNDAY SCHOOL ASSOCIATION.

This Ministerial Association is composed of the Pastors of all the Unitarian Churches in the County of Cheshire, N. H., and its immediate vicinity, namely:—Rev. Mr. Crosby of Charlestown, Rev. Dr. Abbot and Rev. Mr. Cutler of Peterboro', Rev. Mr. Leonard of Dublin, Rev. Mr. Brown of Fitzwilliam, Rev. Mr. Livermore of Keene, Rev. Mr. Willis of Walpole, and Rev. Mr. Whitwell, of Wilton.

With the usual objects of such an Association, they unite that of promoting the welfare of their Sunday Schools and of early religious education. For this purpose they have a separate organization, and hold meetings semi-annually.

On Tuesday last, their second meeting for the year was convened at Dublin, N. H., at the house of the Rev. Mr. Leonard. The location of this town is peculiar and striking. It is built, if we may so speak, on a spur of the Great Monadnock, and the view from it, of course, is extensive and grand, almost beyond description; for while the greater Monadnock is directly before the eye on the one side, the lesser Monadnock stretches itself out before you in the distance; and between them are hills and vallies, which, arrayed at this season in their gorgeous autumnal livery, present a landscape of much beauty and grandeur. The Unitarian Church, which is a large and fine building of wood, stands on the apex of the highland on which the town is built, and may be seen for many miles around. In immediate contiguity with it is a lake (the Monadnock Lake) of three or four miles in circumference, surrounded, for the most part, with sandy shores, and beautiful walks of forest trees and mountainous shrubbery, the resort on holidays for many towns in the vicinity. A peculiar fact, which is often mentioned, is that the water from this mountainous height, flows (and so exactly is the Church placed on its apex, that from the opposite roofs, the water flows) on the one side into the Connecticut, and on the other, (being alike the source of both) into the Merrimack.

The meeting at this place was a most pleasant and useful one. On repairing to the Church, the School connected with the Rev. Mr. Leonard's Society were found assembled, with their teachers, parents and other friends. This School is a most excellent one; it numbers but a little short of 150, and, what is peculiar to it, the boys who attend outnumber the girls. On this occasion it presented the most gratifying spectacle. The intelligence and order of the boys and young men, and the propriety of deportment on the part of all, caught and pleased the eye of every stranger. They gave unquestioned evidence that the high reputation of their Pastor for his unwearied and well-directed labors for this School, as well as the public schools of his own town and county, was not undeserved; and had not been, and would not be unrewarded.

Rev. Levi W. Leonard was chosen President of the Association, and Rev. M. W. Willis, Secretary.

The exercises of the occasion followed, which were a Prayer, by Rev. Mr. Willis, fervent and appropriate; an Address by Mr. Pray of Boston, who had been invited for the purpose, and singing by the children.

The annual Report was then read by Rev. Mr. Cutler. This was a valuable document, embracing the statistics of the Schools; their present condition, which was highly favorable; an account of their improvements, of their wants, their fears and their hopes. Addresses were made on the occasion, either before or after the report, by Rev. Mr. Whitwell of Wilton, Mr. Cooke of Keene, Rev. Mr. Livermore of Keene, and Rev. Mr. Leonard of Dublin. Tracts were distributed to the children, and the services brought to a happy and successful close.

We cannot but express the opinion, that Associations like this, conducted in a like spirit, and with a like constancy and energy, cannot do otherwise than exercise a most beneficial influence, of a spiritual as well as of an external character, upon all the churches with which it is connected. The stability of the ministry and the prosperity of the people can scarcely fail to be a natural consequence. L.

For the Register.

ORDINATION.

On Wednesday the 30th ult. Mr. Thomas Dawes was ordained over the Society in Fairhaven, (recently a Christian Society.) The services on the occasion were as follows;—an Anthem by the choir; Introductory Prayer, by Rev. Mr. Brigham of Taunton; Reading the Scriptures, by Rev. Mr. Morgridge of New Bedford; Sermon, by Rev. Dr. Gannett, from Col. i. 21, 22; Prayer of Ordination, by Rev. A. B. Muzzy; Charge, by Rev. E. Peabody; Fellowship of the Churches, by Rev. Mr. Pope; Address to the Society, by Rev. G. W. Briggs; Concluding Prayer, by Rev. J. F. W. Ware; Benediction, by the pastor.

The services on the occasion were of the most interesting character throughout. The design of Dr. Gannett in his discourse was to present and enforce the importance of religious character, of righteousness of life and obedience to the teachings of Christ, to obtain happiness and peace and acceptance with God. The principles of action necessary to accomplish this great work of personal holiness, were presented and illustrated with energy and power, calculated to carry convictions to the minds of the audience.

I should be pleased to allude more particularly to some of the other exercises, but time will not now permit. It is hoped that the action of the society upon the subject, may meet with success that will give these interesting services more extended influence.

The following original Hymn was sung during the exercises.

Brothers lift your tuneful voices
Unto Him who hears our call,
Who to bless us more rejoices
Than to chasten and appal.

Come with hearts devout and lowly,
Bending at the Father's throne,
Ask for him whose work is holy;
Pray he be not left alone.

Let your prayer of intercession
Bring the mighty blessing down,
And your youthful teacher's mission
Be, through grace, your joy and crown.

Father, bless his pure endeavor,
To advance Thy kingdom here!
May Thy love desert him never,
Be Thy holy spirit near.

Grant the wisdom, that may guide him
Up the straight and narrow way,
Bid thine angel stand beside him
Strength'ning them who watch and pray.

Teach him how to heavenly numbers
He the spirit may accord,
How to rouse the soul that slumbers;
This, we ask through Christ our Lord.

A meeting was appointed for the evening when a sermon was preached by Rev. Mr. Briggs, of Plymouth, and followed by remarks from Rev. Messrs. Robbins, Brigham and Pope, and Messrs. Fairbanks and Bayley, of Boston, which must have left a deep and lasting impression, and leed to 'newness of life.'

The settlement of Mr. Dawes appears to be under very auspicious circumstances, both for pastor and people. The happy union of the *Christian* society, which preceded this connection, with the friends of our denomination who reside there, is an interesting feature which manifests a truly Christian spirit, and promises largely for the success and usefulness of the society; may God bless them and give them peace, and continue them in love. B.

Several copies of the following lines were lately received by the children of the Warren street Chapel, from their friends the pupils of Rev. Mr. Johns' Chapel of the Ministry at Large in Liverpool, England.

THE MISSION OF THE CROSS.

CONQUER IN THIS.

The Cross!—the Cross!—Lift it up on high!
Send it forth to all lands beneath the sky!
Lift it up as the Banner for God's own War,
Where the day hath a Sun, or the night a Star!

Goes it forth o'er the Waste with its fiery Sands?—
Oh, let it not faint in the bearers' hands!
There are Souls, in the Desert, for Life to save,
Though they thirst not yet for the healing wave.

Goes it forth o'er the Snows of the glittering Pole?
Even there may the Word make the bruis'd heart whole
Even there may the riches of Prayer be known,
And Praise gush warm from the frozen zone.

Goes it forth o'er the Isles of the far South Sea?
Oh! deep may the prints of its bright path be,
Till God's Light hallow the golden air,
And the Savage weep o'er the Savior's prayer!

The Cross—The Cross! Let it stream afar—
But, lose ye not sight of its nearer war:
Let it brighten the Sands, the Snows, the Isles—
But the *Home-Lost* look for its first glad smiles.

To win fresh fields, must the Cross still *roam?*
—There are deserts of frost and flame at home;
There are heathen hordes of the breadless Poor,
—Let each lift it up at his own house-door!

The Cross—the Cross!—Lift it up on high—
But, think not alone of a distant sky:
Look before ye, around ye, and behind,—
Grief and Guilt break hearts, for the Cross to bind.

Free as Light, let it wander from pole to pole—
But, first, shine at home on the Dark in Soul:
Let it *seek the Unfound*, over wave and sand,—
But first *find the Lost* of our own poor Land.

J. Johns.

ON THE DEATH OF HELEN P. B.

Who died in Sterling, Oct. 20th, aged 6 years.

'A precious bud has indeed been plucked from the tree of mortal life; but it will yet open, and expand, and bloom with renewed and unfading beauty in a holier, happier clime.' [Child in Heaven.

There was a bud, as fair a one
As ever graced an earthly bower;
'Twas fostered by love's genial sun,
And watched and guarded hour by hour.

And those who tended it with care,
Were hoping that the bud would bloom,
That many hearts around might share
The sweetness of its rich perfume.

The bud *has* bloomed; but not to those
Who watched it here the joy is given
To know the sweets it may disclose;
Too fair for earth, it blooms in heaven.

Transferred above to God's right hand,
'Twill grace this lower world no more;
Unseen by mortal eye, 'twill stand
At that right hand till time is o'er.

Then may eternity restore,
To those whose hearts in sorrow sigh,
The precious bud they now deplore,
Changed to a flower that ne'er will die.

Sterling, Oct. 27th, 1844.

A FAIR.

We understand the rooms of the Horticultural Society, on Tremont Row, will be opened for two days of the next week, namely, on Wednesday and Thursday, when and where there will be displayed and offered for sale, at very reasonable rates, a great variety of beautiful, valuable, useful and pretty articles, prepared by the Ladies of one of our Religious Societies, the proceeds of which will be devoted to the purpose of furnishing the Society with a new and more commodious vestry for their evening services, and their Sunday School. The rooms will, doubtless, be thronged, and the articles readily disposed of for so good an object.

*** In the Register of Sept. 21, on 4th page the last word in the last line of the hymn on the sovereignty of God should be *free* and not *feel*—an error which spoils both rhyme and reason.

On the inside of our last week's paper were several mortifying blunders.

Thus in the article on Christ crucified, the author who writes over the signature E. N. P., has pointed out to us two egregious mistakes. His words were—'converted Platonists were ashamed of the Cross of their *new* master;' we make him say that they were ashamed of their *own* master. But as our correspondent well observes it was Christ, and not Plato, that was crucified; and lastly what he designated as *simple* Unitarians, we printed *single* Unitarians giving color to the idea that *married* Unitarians were exempted from the threats spoken of. We hope to avoid such palpable errors hereafter.

*** A New Volume of the Living Age commences this week, with No. 25, and contains many choice things. T. H. Carter & Co. are the Publishers.

The Millerites. A part of these unfortunate and misguided people pitched their tents on Monday in a field belonging to Isaac Yocomb, on the Darby Road, about three miles and a half from the Permanent bridge. The first tent was erected about 12 o'clock. The converts continued increasing in the encampment all that day and night, males and females, some in omnibuses, carriages and on foot. Some of them threw away their property as they went along in the street. The first tent became so crowded that the children were forced into the open air, without the proper care of their parents. These little ones were exposed to the peltings of a pitiless storm. Numbers of these poor children were running about the field, crying for their mothers and fathers, and some even for food.

Yesterday morning a second tent was erected, and the numbers had increased very greatly. The condition of these people is indeed anything but comfortable, and it must become worse from the want of proper food and other necessaries of life, besides sleeping on the damp ground in this inclement season of the year, with scarcely enough clothing to cover them. It is to be feared that numbers will never leave the ground, and those that do leave it, will do so with scarce a hope of recovery. Parties have also gone into New Jersey, and there are several tents at different points within ten miles of Philadelphia. The report was current yesterday afternoon, that one of the preachers from the East, who had been officiating here in the capacity of principal treasurer, had left the city, with funds amounting to over $1900. [Phil. Ledger.

American flour in Cuba. A letter received in Mobile from Havana, dated Oct. 11, says it is rumored that the captain general of Cuba intends to take off $4 per barrel from the duty at present levied on American flour, which will no doubt cause a more active demand for it.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

GEORGE N. BRIGGS,

Governor of the Commonwealth of Massachusetts,

A PROCLAMATION

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

In cheerful compliance with the general custom of our fathers, I do, with the advice and consent of the council, appoint THURSDAY, THE TWENTY-EIGTH DAY OF NOVEMBER next, to be observed as a day of THANKSGIVING, GRATITUDE, AND PRAYER by the people of this commonwealth. I earnestly recommend to them to assemble in their various places of public worship, and, by appropriate solemn religious ceremonies, render thanksgiving and praise to the God of Heaven for all his past mercies and goodness, and I request them to refrain from all pursuits not in accordance with a suitable observance of the day.

The past year has been one of substantial prosperity to the people of Massachusetts.

Every department of business has been successful, and every pursuit of industry rewarded by liberal returns.

The earth has yielded her fruits in abundance, and general health has prevailed throughout the state.

Labor upon the land and upon the sea has been reasonably repaid, and has eaten in quietness the bread it has earned.

The employer and the employed have lived together in friendship, felt their mutual dependence, and promoted each other's interests.

No sudden revulsion has shaken the commercial world, and deranged the business of men.

The affairs of the community have moved on in their accustomed channel, and our social system has been exempt from unusual excitements.

Our citizens, though divided into active political parties, have not been unmindful of each other's rights, nor forgotten that they are brethren of the same political family.

Christians of different names and professions, by the feelings of kindness, charity and brotherly love shown to one another, have honored the cause of their Master.

The improving condition of our primary schools, those intellectual and moral nurseries of New England, and the flourishing state of our academies and colleges, are encouraging to the friends of education.

The numerous humane and charitable institutions of the Commonwealth are fulfilling the beneficent purposes of their creation.

The attachment of our citizens to the precious institutions planted by their Puritan fathers, and nurtured by succeeding generations, grows stronger and stronger as their rich fruits are spreading over the land.

Whilst we recount our temporal mercies, let us remember, with profound gratitude, that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." And whilst we devoutly thank the Eternal Father for the gift of His Son, and the inappreciable blessings of His gospel, let us, by repentance, and faith in His name, secure the great prize of salvation which it holds out to us.

In looking beyond the limits of our own state, we have cause of gratitude to our common Parent for the general prosperity of our sister states, and for the amicable and fraternal relations which exist in this great confederacy of commonwealths.

Nor is there less cause for thankfulness to the same good Being, that He has disposed the great powers of the earth to peace and justice towards each other, and that scenes of violence and blood have ceased to be familiar among the nations.

In the home of plenty, and in the midst of the happy family circle, when the joyful heart remembers the bountiful Giver, let the willing hand be stretched out in charity to supply the wants of the destitute and the poor.

Let the goodness of God, as manifested in His past dealings with us as a people, lead us to humble ourselves before Him, to do works of mercy and justice, and to "turn our feet to His testimonies."

Remembering "the marvellous works that He hath done, His wonders, and the judgments of His mouth," let us pray to Him, that He will continue "His loving kindness towards us," and give us stability and prosperity; that He will grant us wisdom to strengthen and perfect those institutions under which we have so long enjoyed His favor; that friendship and harmony may be preserved among the members of this Union; that temperance and all the virtues may be promoted; that the principles of peace and justice may be inculcated among the nations; that He will, in His own good providence, hasten the time when the oppressed of the earth shall go free, the blessings of liberty be universally enjoyed, and when the pure, unadulterated doctrines of Christianity shall prevail throughout the family of man.

Given at the Council chamber, in Boston, this second day of October, in the year of our Lord one thousand eight hundred and forty-four, and of the independence of the United States the sixty-ninth.

GEORGE N. BRIGGS.

By his Excellency, the Governor, with the advice and consent of the Council.

JOHN G. PALFREY, Secretary.

God save the Commonwealth of Massachusetts!

FOREIGN INTELLIGENCE.

We give below some items of foreign intelligence, extracted from papers received by the Great Western at New York.

Louis Phillippe in England. The King of the French and suite embarked at Treport for England on the evening of the 7th inst, and at daybreak the following morning the French fleet approached the English coast, and the inhabitants of Portsmouth, the great naval port of England, were early on the look-out for it, and made every necessary preparation for the reception of the distinguished visitors.

After the arrival of the French fleet and the firing of salutes, &c., the Corporation of Portsmouth, headed by the Mayor and the Recorder, the latter in his wig and gown, went on board of the Gomer, and there presented the King with a congratulatory address, welcoming him to the shores of England; to which His Majesty replied in English.

Soon after this speech was delivered, Prince Albert and the Duke of Wellington reached Portsmouth and were most cordially received by His Majesty on board the Gomer. The landing was afterwards effected amid-st the most enthusiastic and continuous cheering, which almost drowned the roar of the artillery. In a few moments the royal party reached the Railway Station, over the terminus of which was erected a triumphal arch, bearing the inscription—"Welcome, Louis Philippe." His Majesty appeared much affected and gratified by the heartiness of the popular greeting, which he most cordially acknowledged, bowing profoundly in every direction.

From the time he set foot on British soil until he found himself in the royal apartments at Windsor Castle, his progress resembled very much an ovation. The party arrived at Windsor about 2 o'clock and in ten minutes reached the Castle, and Her Majesty walked down from the grand vestibule to the carriage door to receive her royal visitor.

The meeting of the Sovereigns was of the most affectionate character, without any formal or cold ceremonial greetings. When the King alighted he embraced her Majesty in the most cordial manner, and immediately giving her his arm, proceeded toward the great staircase, where he met the Dutchess of Kent, who was accompanied by the Countess of Grainsborough, and the ladies in waiting. Awaiting the arrival of the King, were the Duke of Wellington, the Earl of Aberdeen, the Earl of Delaware, the Earl of Liverpool, and Sir Robert Peel. His Majesty recognized Sir Robert Peel and the Earl of Liverpool, who were next him on his right hand, and cordially bowed to them, proceeded up the grand staircase to his apartments, which are those occupied by the Emperor of Russia during his recent visit, accompanied by the Queen and Prince Albert, and followed by the Duc de Monpensier and the Dutchess of Kent.

The last time King Louis Phillippe visited England was in 1815, during the hundred days. When Louis XVIII. went to Ghent, the Duke of Orleans took refuge in England, where he remained until the battle of Waterloo enabled him once more to return to the Palais Royal. Louis Phi'ippe has entered the 72d year of his age, including the last, having been born on the 6th October, 1773.

On the 8th inst. Dr. Symons, who was opposed by the Puseyites, was elected Vice Chancellor of Oxford University, by a majority of 882 to 184.

There was a tremendous storm in Ireland on the 8th and 9th inst., in which several lives were lost. Probably the same storm which was felt here on the 6th.

The new docks on the Cheshire side of the Mersey, opposite to Liverpool, are finally resolved upon, and the first stone was to be laid on the 23d.—The great dock will be larger in extent than all the docks now in Liverpool.

The return of revenue for the quarter ending Oct. 10, shows an increase on the customs, "the true pivot of prosperity," of £473,347 over the same quarter last year; and in the glorious post office, under the penny postage, an increase of no less than £40,000!

Ireland—Repeal Association. This Association held its usual weekly meeting on the 7th inst. The rent amounted to £616.

The accounts from Algiers show that the Kabyles, an active, enterprising, fanatical race, have not deserted Abd-el Kader, in his fallen fortunes.

The Augsburg Gazette mentions the probability of a matrimonial alliance between Prince George of Cambridge and the Grand Duchess Olga of Russia—one of the results of the late journey to England of the Russian Czar. The young Prince is heir presumptive to the crown of Hanover.

Disturbed State of the Indians. We learn by a passenger who arrived here from Shreveport in the steamboat Robert T. Lytle, that the Indians in the neighborhood of Fort Ouachita had risen, and were in a state of open hostility with the neighboring whites. So very alarming had become their position, that on Sunday last an express was despatched to Fort Jesup for a force of three companies of U. S. troops to quell them. [New Orleans Pic., Oct. 20.

Western Railroad. Receipts for week ending October 26:—	1844.	1843.
Passengers,	$6,320	$5,181
Freight, &c.,	11,294	6,977
Total,	$17,614	$12,158

Great Fall of Rain. On Monday night, and Tuesday forenoon 2, 65 inches of rain fell, being the largest fall of rain which has occurred in the course of the present year.

☞ WORCESTER COUNTY AUXILIARY BIBLE SOCIETY. The Annual Meeting of this Association will be holden at Worcester on Wednesday, the 13th day of November next. The members will meet at the American Temperance House, at 10 o'clock, A. M., for the choice of Officers and the transaction of other appropriate business; and at 7 o'clock, P. M. at the South Church in Worcester, to hear the Annual Report and Addresses on the great objects of the Society. Rev Dr Brigham, Secretary of the American Bible Society, and Rev Mr Reed of New York, are expected to address the meeting.

By order of the Directors.

Worcester, Nov. 2, 1844.

☞ TEMPERANCE NOTICE On Sabbath evening at Tremont Temple addresses will be made by Rev E. H. Chapin, H. B. Stanton, J. H. Greene on Gambling and Intemperance, as a caution to young men. On Monday evening (as above,) there will be a benefit for J. B. Gough, who will notice his signing the Pledge. Dr Jewett will give a Poem, Mr Chapin speak, and Amateurs sing. n2

☞ LADIES' FAIR. The Ladies of the Bulfinch Street Society, (Rev Mr Gray's,) will hold a Fair at the Horticultural Rooms, Tremont Row, on Wednesday and Thursday, Nov 6 and 7, for the sale of useful and fancy articles, commencing on Wednesday, at 10 o'clock, A. M.

The object of the Fair is to procure funds for building a Vestry for that Church. n2

☞ NOTICE. The semi-annual meeting of 'The Society for Propagating the Gospel among the Indians and others in North America,' will be holden in Boston on Thursday next, Nov 7, in the Hall of the Life Insurance Co., No 50 State street, at 10 o'clock, A. M. FRANCIS PARKMAN, Sec'y. n2

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Teachers of the Sunday School in Lancaster, to constitute their Pastor, Rev E. H. Sears, a Life Member of the Society. A Certificate will be forwarded. n2

MARRIAGES.

In this city, by Rev Mr Gray, Mr Jesse Curtis of Boston, to Miss Alice P. Furbush of Wells, Me.

27th inst, at the Pitts Street Chapel, by Rev R. C. Waterston, Mr William A. Hanson to Miss Hannah S. Clapp, both of Boston.

24th, at Grace Church, by Rev Clement M. Butler, Mr Wm R. Bradford to Miss Mary Thaxter Lincoln, both of Boston.

In this city, by Rev J. T. Sargent, Mr Levi W. Johnson to Miss Mary E. Pecke.

28th ult, by Rev Mr Briggs, Dr Alonzo S. Grenville of Cambridge, to Miss Emily S. Bell.

In Chelsea, on Sunday evening, 29th ult, by Rev G. M. Rice, Mr R. A. Vinal to Miss A. L. Peirce, both of C.

On Wednesday evening, 30th ult, by Rev C. Stetson of Medford, Mr Carpenter Staniels of Chelsea, to Mrs Charlotte S. Taft of M.

In Charlestown, 22d ult, Horace G. Hutchins, Esq. of the firm of Wiley & Hutchins of this city, to Miss Julia H., daughter of John Hurd, Esq. of C.

In Newton, Oct 23, Mr Robert L. Day of this city, to Miss Mary Ann, daughter of Joseph W. Goddard, Esq. of N.

In Andover, 10th ult, Mr J. Blackmer, of Ridgebury, Orange co., N. Y., to Miss Elizabeth W., daughter of Hon A. Abbott of A.

In Bridgewater, 23d ult, by Rev Mr Pope of Kingston, Mr Charles M. Reed of Boston, to Miss Mary E. Cushing, daughter of Jonathan Cushing, Esq. of B.

DEATHS.

In this city, 29th ult, Margaret, consort of the late Joan Kilton, 84.

28th ult, Miss Charlotte Ann, daughter of Dr Stephen Ball of Northborough, 25.

24th ult, Elizabeth, widow of the late President Appleton of Bowdoin College, 64.

In East Cambridge, Oct 26, Sarah Groce, only child of Henry Louis and Mary Elizabeth H. G. Stone, 6 mos and 24 days.

In Roxbury, 24th ult, Miss Harriet S. Dorr, 28.

In Cambridgeport, on Sunday evening last, Miss Caroline B. Pool, 42.

In Charlestown, 25th ult, George E., son of George H. Clark, 5 yrs and 2 mos; 18th ult, Emily S., daughter of Joshua Goodridge, 2 yrs and 8 mos; 29th, Ann Eliza, daughter of Abel Barker, 5 yrs.

In Waltham, 24th ult, Solomon Childs, Esq. 82.

In Dedham, 15th ult, Mary B., wife of Mr Friend Tilden of Boston, 28.

In Amesbury, 27th ult, Mr Hezekiah Colby, 76.

In Andover, 24th inst, Mrs Abigail A., wife of Capt Thomas C. Foster, 54.

In Dorchester, 29th ult, Arnold F. Welles, Esq. only son of Hon John Welles, 37.

In West Cambridge, 25th ult, Rebecca J. Thompson, 15.

In Mansfield, 17th ult, Mrs Mary Pratt, wife of the Hon Solomon Pratt, 62.

In Southboro', 25th ult, of typhus fever, Mr Samuel Whipple, 43.

In Franklin, 29th ult, of consumption, Miss Harriet A. Pond, 18.

In Sterling, Oct 15, Alonzo Morse, 26; 16th, Geo. Wheeler, 9; 20th, Helen P. Bartlett, 6.

In Leominster, 22d ult, Mr Jonas Kendall, 87.

LITTELL'S LIVING AGE, No 25, for November 2.

—CONTENTS—

English prejudices; The Peace King; Sacrifice of British Ambassadors; Our Family, chaps 12, 13, 14, 15; Graefenberg, or a True Report of the Water-Cure; Rambles at Rio; Quaker Mission to the Mauritius and South Africa; A Chapter in the History of John Company; A Visit to Niagara; The Ericsson Propeller; A Musical Revolution; Explosions and Explosive Compounds; Commerce of the American Lakes; Revue des Deux Mondes; Frederika Bremer; French Philosophy and the French Church; Ireland and O'Connell; France and Morocco; Europe, Asia, Africa; Punch; Poetry; Scraps.

Published by T. H. CARTER & CO., 118½ Washington st. n2

NEW NO. EXAMINER, for November.

—CONTENTS—

Protestantism in France:
The Mystical Element in Religion:
Lives of English Unitarians:
The Transcendental Doctrine of Self-reliance:
Christian Worship in the Early Ages:
Memoirs of Worcester:
Our Religious Times:
Niagara:
Christian Doctrines:
Notices of Recent Publications, &c. &c.

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TO GERMAN STUDENTS. Follen's Practical Grammar of the German Language.

Follen's German Reader, for Beginners.

Follen's German Grammar and Reader are considered to be the best works of the kind in use. The second and third editions of the Grammar were both greatly improved, by corrections and additional rules and illustrations, by the author; since which, the work has passed through several editions, and has been introduced into Harvard University. The German Reader, also, has been repeatedly printed; and its popularity is constantly increasing.

New editions published and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. n2

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXVI, for November 1844.

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Art 1. Protestantism in France.
2. The Mystical Element in Religion.
3. Lives of English Unitarians.
4. The Transcendental Doctrine of Self-reliance.
5. Christian Worship in the Early Ages.
6. Memoirs of Worcester.
7. Our Religious Times.
8. Niagara.
9. Christian Doctrines.
10. Notices of Recent Publications.
11. Intelligence.
12. Letter from S. H. Dickson, M. D.

WM. CROSBY, Publisher, n2 118 Washington st.

NEW BOOKS. The American Almanac and Repository of Useful Knowledge, vol 16, 1845.

Peabody's Lectures on Christian Doctrine, 2d edition, with additions, 12mo.

Emerson's Essays, second series to match the first, 16mo.

Notes on Cuba, by a Physician, 12mo.

Sparks' American Biography, vol 3, new series, 16mo.

Buckingham's Devotional Exercises, new edition, with additions, 16mo.

Greek and Roman Metres, by Professors Beck and Felton, 12mo.

Latin Syntax, new edition with additions, by Professor Beck, 12mo.

Published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School street. n2

MONTHLY RELIGIOUS MAGAZINE, for November. Just published by L. C. BOWLES, 118 Washington st.

—CONTENTS—

Spiritual Kindred,
Old Martha.
Industry, its Reputableness and its Advantages.
Trust in God, the Sure Foundation of Human Happiness, a Sermon by Rev John Corduer.
Youth.
Christian Faithfulness.
Address to a Christian Society.

Intelligence.

Installation and Dedication at Albany, N. Y.
Dedication at Norwich, Ct.
Convention at Albany.
Theological School at Meadville, Penn.
Convention of the Episcopal Church. n2

MR. PHILLIPS'S SERVICE BOOK—Third Thousand. This day published, a new stereotype edition of the Service Book for Sunday Schools, compiled by S. C. Phillips. This book is now in use in twenty-one Societies, and the great demand for it having already exhausted the first edition of 2000 copies, has induced the publisher to stereotype it.

Published by W. CROSBY, 118 Washington st. n2

FURNESS' FAMILY PRAYERS. 400 copies of Domestic Worship, by Rev W. H. Furness, 2d stereotype edition. Received and for sale low by JAMES MUNROE & CO., 134 Washington, opposite School st. n2

NEW GAME, by the Author of Dr Busby. The Race of Improvement, by the author of the improved and illustrated Game of Dr Busby. This Game is designed to instruct as well as to amuse. It is got up in beautiful style, at a great expense, and is one of the most attractive things of the kind ever published. This day published by W. CROSBY, 118 Washington st. n2

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THE subscribers offer to their customers and the public, at their NEW AND SPLENDID SALESROOMS,

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PILLOWCASE LINENS—Of all qualities, 9-8 and 5-4 wide.

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☞ We wish to make all who call upon us, regular customers, with this object in view, purchasers will at all times find polite and attentive Salesmen to exhibit our Goods, and every article warranted to be what it is recommended. Our known facilities for purchasing in this and the New York markets will enable us to sell as cheap as any other dealers in the city. Samples freely given, and goods sent to any part of the city for examination. W. & L.

Boston, Sept. 28, 1844. 8w.

THE CHILD'S FRIEND for November. Mrs E. L. Follen, Editor. Just published, by L. C. BOWLES, 118 Washington St.

—CONTENTS—

Patience;
Albert Durer;
The Three Sons;
The Two Little Friends;
Incident on Board a Steamboat;
The Sabbath is Here;
Prinus Alderia, or the Five Wishes;
Extract of Natural History;
The Deaf Mutes;
The first Unhappiness.

This Work has recently commenced a new vol. and the numbers have been enlarged *twelve pages*, making 48 pages to each number, and two vols a year of 288 pages each, 12mo. Terms $1,50 per annum.

The back Vols. 1 and 2 are for sale, neatly bound in cloth, or subscribers can be furnished with them in exchange for the Nos. by paying the cost of the binding. o26

HARVARD CATALOGUE. A Catalogue of the Officers and Students of Harvard University for the academical year 1844-5, pp 62. This day published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School street. o26

EMERSON'S ESSAYS, 2d Series. This day published. Essays, 2d series, by R. W. Emerson, 1 vol, 16mo, pp 314, to match the first series.—For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. o26

OXFORD BIBLES AND TESTAMENTS.—Just received, an invoice of English Bibles and Testaments, various sizes and styles of binding, some very rich, with gold clasps. For sale by W. CROSBY, 118 Washington st. o26

THOMPSON'S SEASONS, illustrated and elegantly bound, 1 vol, 8vo, London.

Childe Harold's Pilgrimage, illustrated, 1 vol, royal 8vo, London. Just received by W. CROSBY, 118 Washington st. o26

W

POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 2.

CONSOLATIONS FOR THE AFFLICTED.

TUNE—*Lenox.*

Weep no more for joys departed,
Child of sorrow, broken hearted,
Still in Providence confide.
Wisdom, all events controlling,
Mercy every grief consoling,
Will for all thy wants provide.

Though deep poverty may grieve thee,
Though decease of friends bereave thee,
Thou art rich in God, thy friend;
Every fleeting joy resigning,
Bear each loss without repining;
Earthly sorrows have an end.

Though thine age, or youth may languish,
There is One, who knows thine anguish,
Who from every ill can save;
Every deep disease subduing,
All thy vital powers renewing,
Make thee triumph o'er the grave.

Trust in Him through every trial;
Ask, and fear no stern denial;
He with love paternal hears.
Nought the child of God can sever
From his everlasting favor,
Who will wipe away thy tears. S. W.

MOUNT AUBURN.

BY MRS. MATILDA P. HUNT.

A crowd—a gathered multitude are there—
But silence 'mid the thronging ranks doth dwell;
There sounds no paean's swell, no voice of prayer,
No strain of eloquence, no battle knell;
No deep, low murmur, and no voice of mirth
Sweeps through that peopled dwelling of the earth.

The votaries of science there are met,
But speak no word of greeting—all is still;
The chosen friends each other there forget—
The throbbing heart of love is hushed and chill;
The frown of hatred there is laid aside,
And from the pallid cheek the tear is dried.

The mother's tender care hath ceased to watch,
Though pale, her infant at her side is placed;
The sire's unconscious eye no glance doth catch
Of her whose beauty his proud mansion graced;
Though the fair daughter of his love is near,
He heeds no more her presence, once so dear.

And are not these the forms that midst us moved
Through the glad portals of life's joyous state?
And are not these the beings that we loved,
The good, the beautiful, the brave, the great?
Why sleeps such frozen stillness on them all
Through the pale chambers of that crowded hall?

The spirit that once kindled into life
The sleeping dust, the mouldering ashes there—
That spirit hath gone forth from earth's dark strife,
In other worlds, far other scenes to share;
The soul—the breath of heaven—withdrawn, we find
How frail the frame that held the immortal mind.

Go, man—learn hence a lesson, and be wise!
Go, mark those slumbering heaps of honored clay,
And see how vain are all those hopes we prize,
Those earthly hopes, which taste such deep decay;
Go, bid thy spirit seek heaven's loftier spheres,
Beyond the bounds of time's brief, waning years.

MISCELLANEOUS.

THE ALPACA.

The Alpaca, its Naturalization in the British Isles considered as a National Benefit, and as an Object of immediate Utility to the Farmer and Manufacturer. By WILLIAM WALTON. Blackwoods.

AT a moment when the philanthropist, alarmed by the results of the last census, and shuddering at the consequences of that distress which continues to prevail in the manufacturing districts, complains of our over-population, and recommends emigration as a remedy, this neat little volume, with two classical illustrations, will be deemed a seasonable acquisition by the public. The author, who has evidently devoted much time and labor to his subject, and, besides, must have had facilities in his researches which no other individual could have enjoyed, gives his readers to understand that, instead of being dismayed at the productive powers of our women, and instead of sending forth what is called our 'surplus population' into distant climes, there to contend with difficulties and endure the horrors of solitude, we ought to look around us and see whether our waste lands are properly turned to account, and whether we cannot devise some means of employing our spinners and weavers thrown out of work, and at the same time try if we cannot increase our stock of butcher's meat. Mr. Walton does not merely propound the question; but in a clear and powerful manner shows how the three desiderata above enumerated, to a certain extent at least, may be attained by the naturalization of a new species of sheep, the fleece of which, resembling silk, yields seventeen pounds of wool, worth from two to three shillings per pound, while the flesh holds a middle rank between mutton and venison.

Our limits would not allow us to dwell at any length on the utility of this really farmer's manual, or to point out the masterly manner in which the author has performed his task; but we think it our duty to convey some idea of the nature of the work, which will be best done by glancing at its contents. These briefly stand thus: history and properties of the alpaca—its wool and meat—its applicability to our soil and circumstances—benefits which would accrue to the farmer and manufacturer from its naturalization—results of the experiments already made—errors committed by our breeders—diseases and treatment—safe and economical mode of procuring stock—national advantages, &c.

From this little sketch, a tolerably correct notion may be formed of the scope afforded to the author; and in unfolding his subject we may safely say, that he has been ably and patriotically supported by some of the principal breeders in Ireland and Scotland, as well as in England, the results of whose experiments are given in their own words. Among the English amateurs may now be ranked Prince Albert, who, for the last year, has had a pair of alpacas at Windsor, one of which, from over-kindness, there is reason to apprehend, died about six weeks ago; and its fleece, weighing sixteen pounds, we are given to understand, is about to be manufactured, at Bradford, into dresses for the special wearing of her Majesty. Among the English breeders is the Earl of Derby, who is believed to be the largest proprietor of Andes sheep in the kingdom, but who has fallen into the great error of crossing the alpaca with the llama, and besides, keeps these Alpine animals in close parks and menageries, instead of allowing them a mountain range, and stationing them in a congenial clime. Mr. Walton hits his lordship rather hard, and we think deservedly too; for no man has had so fair an opportunity of conferring a great and permanent boon upon his country as the Earl of Derby, one of the earliest possessors of alpacas at a cheap rate, if he had only treated that interesting animal as farming stock, and not as a mere object of natural history.

We could not render that justice to this important subject which our inclinations prompt us to do, by entering into details, but there is one part of it viz., the applicability of the alpaca to our soil and circumstances, upon which it is but fair that the author should speak for himself.

'From the experiments already made, not only in the British isles, but also in several parts of Europe, we are now sufficiently well acquainted with the properties of the tame species of Andes sheep, to feel assured that they are hardy animals, and easily fed. From unquestionable authority, we also know that they were found in the highest degree useful by a race of secluded mountaineers, engaged in the peaceful occupations of pastoral and agricultural life, and who without them scarcely could have existed. Of the two kinds, the alpaca, as before stated, is evidently the most valuable; as, besides furnishing a wholesome and nutritious food, it yields a fine and glossy wool, which might easily be made the staple commodity of a new manufacture, and by thus opening another source of trade, help to remove that pressure which bears so heavily upon various classes in the community.'

'By trials commenced more than twenty-five years ago, it is equally placed beyond doubt that this animal may, without any great difficulty, be naturalized among us, and made to propagate; and every day the facilities and the efficacy of the scheme to adopt it, become more apparent. The hardy nature and contented disposition of the alpaca, cause it to adapt itself to almost any soil or situation, provided the heat is not oppressive, and the air pure. The best proof of its hardiness is its power to endure cold, damp, hunger, and thirst, vicissitudes to which it is constantly exposed on its native mountains; while its gentle and docile qualities are evinced in its general habits of affection towards its keeper.'

'No animal in the creation is less affected by the changes of climate and food, nor is there any one to be found more easily domiciliated than this. It fares well while feeding below the snowy mantle which envelopes the summits, and for several months in the year clothes the sides of the Andes. As before shown, it ascends the rugged and rarely trodden mountain path with perfect safety, sometimes climbing the slippery crag in search of food, and at others instinctively seeking it on the heath, or in rocky dells shattered by the wintry storm; at the same time that, when descending, it habituates itself to the wet and dreary ranges on the lowlands, so long as it is not exposed to the intense rays of the sun.'

'Many of our northern hills would try the constitution of any sheep, and yet there the weather is never so inclement or so variable as on the Cordilleras of Peru. With so many advantages, why then shall not the alpaca have an opportunity of competing with the black-faced sheep, the only breed that can exist in those wild and inhospitable lands? Of the two, the stranger would fare best on scanty and scattered food, at the same time affording to the owner a far better remuneration. When ordinary sheep are removed from a cold to a warm climate, the wool becomes thin and coarse, until at length it degenerates into hair. This is the case with those taken from England to the West India Islands; whereas the merinos conveyed from Spain to Peru, and bred upon the Andes slopes, yield a fleece which, when well dressed, is preferred by the manufacturer to that of the parent stock.'

'As regards the alpaca, we bring a lanigerous animal from a dreary and barren situation to one equally well suited to its habits and at the same time infinitely healthier and better for feeding. The result, therefore, could not fail to be favorable. The atmospheric changes in our climate can have little or no influence on an animal constitutionally hardy and so well coated; and by the adoption of this stock we not only secure to ourselves a new raw material for our manufactures, but also an additional provision of butcher's meat.'

'If the animals take to the soil, and this, as before observed, they have done even in situations by no means well chosen, an increased weight of both fleece and carcass must follow. An improvement in the quality of the wool may be equally looked for; it being abundantly proved that pasture has a greater influence on its fineness than climate. The staple, also, cannot fail to grow longer, if the animal has a regular supply of suitable food; and, for reasons already explained, this is more readily met with on our mountains than on those of Peru, where the flocks are exposed to great privations.'

'In other respects, the alpaca would prove an economical stock. It is freer from constitutional diseases than ordinary sheep, and less subject to those arising from repletion and exposure to rain; neither are its young liable to those accidents which befal the lamb. The mothers are provident and careful nurses; nor do the young ones require any aid to enable them to suck. Except at the rutting season, these animals stand in need of no extra attention; neither are they predisposed to take cold. In this respect, the alpaca is pre-eminently favored by nature. Its skin is thick and hard, and, being covered with an impervious coat, it is not injured by moisture. Snows and storms never affect these animals. Unhurt they pass through the utmost rigor of the elements, and hence the precautions adopted by our shepherds on some bleak localities, with them would be superfluous.'

Another remarkable feature in the alpaca is, that it does ont often transpire; for which reason, and its peculiarly cleanly habits, the fleece does not require washing before it is taken from the back. Although often confined to regions, where

'Snow piled on snow, each mass appears
The gather'd winter of a thousand years,'

the alpaca is not subject to catarrhs, or to those disorders which disable the limbs. The chest being guarded by a callosity, or cushion, which comes in contact with the ground while the animal reposes, the vital parts are not injured should the flock be obliged to pass the night in a damp or unsheltered situation. Besides being free from the diseases incidental to common sheep, the alpaca is less exposed to what are called 'outward accidents.' The facility with which this animal escapes from the fatal consequences of a snow storm, is a valuable property. One shudders at reading the graphic description given by the Ettrick Shepherd, of those sudden and awful calamities which have so often overtaken the farmer in the Scotch Highlands, when

'The feathery clouds, condensed and furl'd
In columns swept the quaking glen;
Destruction down the vale was hurl'd
O'er bleating flocks and wondering men.'

I know not whether, in our hemisphere, the winters have become more severe than in ancient times; but since the well known 'Thirteen Days' Drift,' supposed to have taken place in the year 1660, at which period so large a portion of the Scotch flocks was destroyed, and so many persons perished, it is a fact that we have had no less than thirty-six inclement seasons, during which the losses among sheep were incalculable. Nor have these misfortunes been confined to Scotland. The fall of snow, which occured towards the close of February, 1807, was so heavy in England, that in exposed situations the herds and flocks extensively suffered. Of the large number of sheep, on that occasion, overwhelmed in the Borough Fen, near Stamford, only 600 could be dug out alive, the rest being completely buried in the snow. Upwards of 2000 perished on Romney Marsh, and the desolation equally spread to other places.

In our islands, sheep are sometimes smothered by the snow falling down upon them from the hills, or perish in an accumulation of drift. Frequentlythey have not the courage or strength to extricate themselves: but from his greater size, boldness, and activity, the alpaca is better able to contend with the storm. In their own country, these animals have an unerring foresight of approaching danger, and, collecting their young around them, seek the best shelter which the locality affords. After a tempest seldom is one missing, although they are, as it were, left to themselves, and the country bare of trees. Nothing can be more interesting than to see a flock of Andes sheep overtaken by a storm, and crossing a valley, with the drift reaching to their very backs. Raising their heads in a bold and majestic manner, the old males take the first line, and by pushing through the barrier, or jumping upon it when resistance is too great, succeed in opening or beating down the snow, so as to form a path for the weaker ones to follow.'—pp. 48—50: 55—61.

We are sorry that we have no room for further extracts; but, before closing this notice, we deem it our duty to state that, sensible of the importance of introducing the alpaca into Scotland, in 1841 the Highland and Agricultural Society offered their gold medal for the best treatise written on the subject, which was awarded to Mr. Walton; and this year, at the Glasgow cattle-show, which took place in the early part of last month, they announced premiums for the best pair born in the country, and the two best imported. The successful candidate was Mr. G. Stirling, of Craigbarnet Place, Lennoxtown, an extract from whose letter in reference to his little pet, two months old, and born on his own estate, we have it in our power to subjoin.

August 12. My chief reason for delaying to answer your letter was my wish to see what would take place at our Highland agricultural show, which took place at Glasgow. The great day of the exhibition was upon Thursday, the 8th instant, and certainly it was one of the most splendid shows of *first-rate* stock, I believe ever seen in Scotland; but I need not dilate upon it, as you will see it fully reported in the newspapers. My alpacas, with the youngster, were the only ones exhibited. They were much admired; and, indeed, latterly, they became the attraction of the immense multitude congregated together in the show-ground. The young one was particularly admired, and it was the wish of the committee that its likeness should be taken, but the day was unfortunately wet and cold, and it being so young, I was afraid to allow it to remain, and sent it home. However, it is quite well and was nothing the worse for its journey to Glasgow, and its long confinement in the show-yard. Notwithstanding the bad day, the number of spectators was immense; and, so far as I heard, no accident happened.'

LETTER FROM NEW YORK.

"Last Saturday, Ole Bull, after an absence of a few months, gave a concert at Niblo's; and I heard him with even more delight, than when his music first took me by surprise. I thought he played better than ever before; and judging by the deep stillness of a very full house, and occasional irrepressible outbursts of applause, there were very many of the same opinion. To me, the great charm about his music always has been its resemblance to Nature herself. Gushing and spontaneous, having its own wild will, ever fresh and various, as creation.

I feel profound compassion for the few who cannot hear him thus, because they lose so great a joy, for the poor satisfaction of having more science than music in their souls. I imagine, however, that those who go to weigh and measure his genius by their own critical skill, usually forget their errand. If there are any who do not, I pity them, as I do those critics who, amid the overleaping life and romantic richness of Shakspeare, can perceive nothing but his violation of the unities.

I was particularly enchanted with a Fantasia embodying his Recollections of Scotland. Most of the tunes I could distinguish only through a mist, they whirled after each other so rapidly, and were twined together with such a graceful arabesque of variations. But the whole of Scotland's heart seemed to be poured forth in it. The plaintive voice of domestic love, among a serious and earnest people; the reverential feeling of a mountain race; the pride of ancestral clans; the stern strength of Presbyterianism; the marching of regiments through the Highlands, to the shrill sound of the bagpipe; the free voice of the hunter, over the hills and far awa'; all these were distinctly uttered. When I heard this expressive Fantasia, I imagined for the first time, how the angels could tell a nation's history in music.

As I came from the concert, a gentleman said to me, with earnest warmth, "You have written too tamely about him." I thanked him cordially for my own disparagement; for I had often felt, and then more than ever, how poor and meagre were all my efforts to express what this wonderful music does for the souls that listen to it.

The public are on the tiptoe to hear the new piece, intended to convey his impressions of Niagara. It is not yet ready for rehearsal; but he is evidently pouring into it the strongest impulses of his earnest soul. It is the grandest compliment he *could* pay to a nation that has received him so cordially, thus to embody in music the most magnificent feature of its scenery. But America, in taking the Norwegian minstrel thus warmly to her heart, receives more than she can give. His visit has done, and will do, more than any other cause, to waken and extend a deep love of music throughout the country; and when love exists, it soon takes form in science. All things that are alive are born of the heart.

From Ole Bull, I pass to quite a different form of enthusiasm; and the incongruity is so great, that a crash from a full orchestra is needed to break the abruptness of the change. But, uniuckily I cannot write tones. If I could, it would save poor limping language a world of circumlocution.

Yesterday was the day that many among us believed to be appointed for the burning of the world; not "positively for the last time this season," however, for a majority suppose it will occur on the 22d. Their system of theological navigation is supplied with elaborately prepared charts, from which they learn that "the Lord will certainly leave the mercy seat on the 13th of this present October, and appear visibly in the clouds of heaven on the 22d." Alas for every one of us, sinners or saints, if our Father *should* leave the mercy seat, even for so brief an interval!

It was stated some time ago, in the papers, that Mr. Miller had given it as his opinion, that if the prophecy was not fulfilled, as expected, last spring, it would occur soon after the autumnal equinox. Meanwhile, even the memory of this excitement seemed to have passed away from the ever busy crowd. But with the autumnal equinox it returned with renewed fervor. Mrs. Higgins, a young woman from Boston, I believe, is here preaching with that enthusiasm and earnestness of conviction, which always impart a degree of eloquence. She and her zealous coadjutors are creating a prodigious ferment, and making many proselites; all of whom are welcomed to their ranks, as brands plucked from immediate burning.

A man who has tended an apple-stall near the Park, went to hear her, and straightway gave away all his fruit and cakes; to the great delight of the children, who became warmly interested to have this faith spread through all the cake-shops and apple-stalls. A vender of stoves, near by, has shut up his shop, with the announcement that no more stoves will be needed on this earth. A shoemaker, in Division-street, began to give away all his stock; but his son came in during the process, and caused him to be sent to an insane asylum till the excitement of his mind abated. A shop in the Bowery mounted a placard, on which was inscribed, in large letters, MUSLIN FOR ASCENSION ROBES! I know not whether this was done for waggery, or from that spirit of trade, which is ever willing to turn a penny on war, pestilence, or conflagration.

Some of the disciples of this creed have written glowing letters, intreating me to make haste to escape from the wrath that is impending over all unbelievers. One of them has seen me in a vision, radiating light, and considered this a special indication that I was to be summoned to ascend with the saints. I feel sincerely grateful to these kind, well-meaning persons, for their anxiety to save me. But if there has been no preparation in my previous life, the effort to make ready in a few days could avail but little. Even if I thought the end of all things was so very near, I could see no better way of preparing for it, than by purity of life and conversation, a heart at peace with all men, and diligent efforts to do all in my power to save and bless. And if the earth is to revolve on its axis for millions of years, still in that direction only lies the spirits's ascending path.

I am sorry that the Millerites have attracted the attention of a portion of our population, who delight to molest them, though it is more from mirth than malice. All sincere convictions should be treated respectfully. Neither ridicule nor violence can overcome delusions of this sort, or diminish their power to injure. Such crowds are continually about the doors of the Millerite meetings, that it is almost dangerous to life and limb to effect an entrance. Stones and brickbats are thrown in, and crackers and torpedoes exploded under their feet. The other night, while Mrs. Higgins was exhorting and prophesying, with tempestuous zeal, some boys fired a pile of shavings outside the window near which she was standing, and at the same time kindled several Roman Candles. The blue, unearthly light of these fire-works illuminated the whole interior of the building with intense brilliancy, for a moment.

The effect on the highly excited congregation was terrible. Some fainted, and some screamed. Several serious accidents happened amid the general rush; and one man, it is said, was so deranged with nervous terror, that he went home and attempted to cut his throat. The Mayor, and a strong array of constables, now attend the meetings, to prevent a repetition of these dangerous tricks. But the preachers say that no protection is needed: for four angels are stationed at the four corners of the earth, and they have sealed the foreheads of all the saints, so that no harm can come to them

I often hear this called a singular delusion; but to me it seems by no means singular. It is the legitimate result of the external theological teaching, which has prevailed, to a great extent, in our churches, ever since the country was colonized by Christians. The people have been told, for a series of years, that the world would be destroyed by material fire, and that the Messiah would come visibly in the heavens, to reign as a king on the earth. It is but one step more, to decide when these events will occur. The Jews, who, in the first advent of a Messiah, expected a powerful prince, to conquer the Romans, and restore the national glory of Judea, were not more grossly external in their application of the prophecies, than are most of the theological commentators on the second advent. Yet, unconscious of the limitation of their own vision, they speak with patronizing compassion of the blindness of the Jews. If men applied half as much common sense to their theological investigations, as they do to every other subject, they could not worship a God, who, having filled this world with millions of his children, would finally consign them all to eternal destruction, except a few who could be induced to believe in very difficult and doubtful explanations of prophecies handed down to us through the long lapse of ages.

There is, however, a deeper cause for this excitement, than blind theological teaching. The old heavens and the old earth *are* passing away. In other words, the religious sentiment of christendom is changing; and of course old theological opinions, which are merely the garb of sentiments, are everywhere falling off, like tattered and ill-fitting garments. As the church changes, the state inevitably changes, too; and the civil and social condition of man is slowly ascending to a higher plane.

This is *felt*, even by those who deprecate it, and would avert it, if they could; and pressing thus on the universal consciousness, its ultimate and most external form is Millerism. The coming of a new heaven and a new earth cannot reveal itself to their apprehension through any other medium, than the one in which they announce it. L. M. C.

[Boston Courier.

LOOK AHEAD.

PROSPECTIVE POPULATION AND DESTINY OF THE UNITED STATES.

The following calculations, made up for Hunt's Merchants' Magazine, have a startling and powerful interest. To think that within a century from this time the territory of the United States will contain a population of *three hundred millions*, and that in less than fifty years it will contain *a hundred* millions, is indeed interesting, and shows in a striking light the magnitude of the responsibility of those who have and who shall hereafter have the destinies of this mighty Republic in their hands. The calculations do not seem to be extravagant, and are probably very near the truth.

In 1840 the United States had a population of 17,068, 666. Allowing its future increase to be at the rate of 33 1-3 per cent. for each succeeding period of ten years, we shall number, in 1940,303,101,641. Past experience warrants us to expect this increase. In 1790, our number was 3,927,827. Supposing it to have increased each decade, in the ratio of 15 1-3 per cent., it would, in 1840, have amounted to 16,560, 256; being more than half a million less than our actual number, as shown by the census. With 300,000,000, we should have less than 150 to the square mile for our whole territory, and but 220 to the square mile for our organized states and territories. England has 300 to the square mile. It does not, then, seem probable that our progressive increase will be materially checked within the one hundred years under consideration. At the end of that period Canada will probably number at least 20,000,000. If we suppose the portion of our country east and west of the Appalachian chain of mountains, known as the Atlantic slope, to possess at that time 40,000,000, or near five times it present number, there will be left 260,-000,000, for the great central region between the Appalachian and Rocky mountains, and between the Gulf of Mexico and Canada, and for the country west of the Rocky mountains. Allowing the Oregon Territory 10,000,000, there will be left 250,000,000 for that portion of the American States lying in the basins of the Mobile, Mississippi and St. Lawrence. If to these we add 20,000,000 for Canada, we have 270,-900,000 as the probable number that will inhabit the North American valley at the end of the one hundred years, commencing in 1840.—If we suppose one-third, or 90,000,000 of this number to reside in the country as cultivators and artisans, there will be 180,000,000 left for the towns, enough to people 360, each containing half a million. This does not seem as incredible as that the valley of the Nile, scarcely 12 miles broad, should have once, as historians tell us, contained 20,000 cities.

But, lest one hundred years seem too long to be relied on, in a calculation having so many elements, let us see how matters will stand fifty years from 1840, or forty-seven years from this time. The ratio of increase we have adopted cannot be objected to as extravagant for this period. In 1890, according to that ratio, our number will be 72,000,000. Of these 22,000,-000 will be a fair allowance for the Atlantic slope. Of the remaining 50,000,000 2,000,000 may reside west of the Rocky mountains, leaving 48,000,000 for the great valley within the States. If to these we add 5,000,000 as the population of Canada, we have an aggregate of 53,000,000 for the North American valley. One-third, or say 18,000,000, being set down as farming laborers and rural artisans, there will remain 35,000,000 for the towns, which might be seventy in number, having each half a million of souls. It can scarcely be doubted that, within the forty-seven years, our agriculture will be so improved, as to require less than one-third to furnish food and raw materials for manufacture for the whole population. Good judges have said that we are not now more than twenty or thirty years behind England in our husbandry. It is certain that we are rapidly adopting her improvements in this branch of industry; and it is not to be doubted, that very many new improvements will be brought out, both in Europe and America, which will tend to lessen the labor necessary in the production of food and raw materials."

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HAVING enlarged our establishment the past season we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

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CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, Veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, and we PLEDGE ourselves to sell as good a SHAWL, SILK, or any OTHER ARTICLE, at as low a price as it can be obtained at ANY OTHER STORE IN THE CITY. Purchasers may feel sure of buying CHEAP, as we always mark our Goods at the lowest price they can be sold for.

ONE PRICE AND SMALL PROFIT,

is still our Motto.

DANIELL & CO.,
201 WASHINGTON STREET.

s28

Housekeeping Goods, &c.

THE subscribers offer to their customers and the public, at their NEW AND SPLENDID SALESROOMS,

NO. 333 WASHINGTON STREET,

Corner of West Street,

an extensive assortment of Dry Goods, adapted to family use, embracing a great variety, *ordered expressly*, of superior materials and best fabrics for great service.

—AMONG WHICH WILL BE FOUND—

LINEN SHEETINGS—Russia, Scotch, Barnsley and Irish Linen Sheetings, embracing all widths from 1¼ to 3 yards wide.

PILLOWCASE LINENS—Of all qualities, 9-8 and 5-4 wide.

SHIRTING LINENS. 7-8 and 4-4 Irish Shirting Linens, of the most approved fabric and finish, imported expressly for our own trade, of every quality from low to extra superfine for collars.

TOWELLING—3-4 wide Scotch, Irish, English, and Barnsley heavy Diaper in every variety of figure; Damask and Huckabuck Towelling in the piece; 4-8, 5-8 and 3-4 best Russia Diapers; Irish birds-eye Diapers.

TABLE LINEN—Satin and double Satin Damask Table Cloths, from 1½ to 6 yards long, with Napkins and Doylies to match; colored Damask Doylies; Russia, Scotch and Barnsley Table Diaper and Damask by the yard, all linen—prices very low.

TABLE AND PIANO CLOTHS—4-4 to 12-4 colored Damask Table and Piano Cloths; French embossed do do; 6-4, 7-4 and 8-4 colored damask and plaid Table Covering in the piece.

BLANKETS AND QUILTS—Bath, Whitney, Gott's and Rose Blankets, of all sizes, from cradle and crib to single and largest sized double bed, of every price and quality manufactured; Superfine, Marseilles and Toilet Quilts, and patent Imperial Counterpanes, of every size; 8-4 Quilts and Blankets for ship berths.

FLANNELS—Of English, Welch, French and American manufacture, many of them warranted not to shrink, of every width from 3-4 to 6-4 and all qualities; bleached and unbleached Cotton Flannels; colored do for Linings; red, yellow and green wool Flannels; Salisbury figured do.

CLOTHS FOR BOYS WEAR—Consisting of Broadcloths, Cassimeres, Doeskins, Erminets, Cashmeretts, Gambroons, &c.

COTTONS—Bleached and br'n Sheetings, Shirtings and Pillow Case Cottons, of every width, quality, and style of finish, embracing the greatest variety to be found at any one store in the city, all of which are received direct from the manufacturer's agents and will be sold at the lowest prices.

Brown Linen Stair Covering.
Linen Druggets and Crumb Cloths.
To addit on to the above will be found a variety of

CLOAK, DRESS AND FANCY GOODS,

—COMPRISING—

SILKS,
SHAWLS,
VELVETS,
CRAPES,
BOMBAZINES,
MERINOS,
ALPACCAS,
CASH. DE LAINES,
CASH. DE ECOSSE,
REPP CASHMERES,
MOUS. DE LAINES,
THIBET CLOTHS,
DRAP DE ETAT,
GALA PLAIDS,
CALICOES,
HOSIERY,
GLOVES,
KERCHIEFS,
CAMBRICS,
MUSLINS,
CRAVATS,

And every other article of useful and fashionable Goods.

A complete assortment of

MOURNING ARTICLES,

always on hand.

WOLCOTT & LINCOLN.

☞We wish to make all who call upon us, regular customers, with this object in view, purchasers will at all times find polite and attentive Salesmen to exhibit our Goods, and every article warranted to be what it is recommended. Our known facilities for purchasing in this and the New York markets will enable us to sell as cheap as any other dealers in the city. Samples freely given, and goods sent to any part of the city for examination. W. & L.

Boston, Sept. 28, 1844. 8w.

W. Woods

PHILOSOPHICAL THEORY AND PRACTICE OF PENMANSHIP,

IN Three Parts. Primary, Intermediate and Final—each Part in Four Books.

CHARACTER OF THE SYSTEM.

The object of this system is to furnish to Common or District School Teachers, the means of accomplishing all with their pupils in the art that the best Writing Masters can do.

This, it is believed, will be fully realized on trial, and at a less cost than for the use of blank writing books. By long experience, Mr. Woods has found that Root's Writing Books average four times as much writing for the pupil, as the same number of blank books; and from four to seven times as much as any other published system; and as the cost for each number is but a trifle more than for blank books, they must be much the cheapest, at least by more than one half. Besides, there is a great saving of time to the teacher, the copies being all set in a fac-simile of the beautiful hand of the author.

PLAN AND USE OF THE SYSTEM.

The arraagement is such as to enable teachers who use them to superintend and rapidly advance very large classes with comparatively little labor. Every exercise to be practiced, and letters to be imitated, is fully and clearly explained in bold type upon the same page with the lesson. This, and the ready set copies, with cuts illustrating and exhibiting both the correct and false positions of the hand and pen, enables any one of common capacity, who will read, think, and exercise his own judgement not only to teach himself, but become, with the aid of these books, a thorough and successful teacher of practical writing. The whole plan is pleasing, interesting and effectual, entirely new and original with the author.

THE PRIMARY PART

Is for beginners, is peculiarly adapted for their youthful capacities. The lessons are so arranged that short, long, and capital letters are classed and practised first, according to similarity of formation; then, alphabetically in single letters and words, so as to fix the form of each letter in the pupil's mind. Each letter is alternated with exercises, to give facility of action to the muscles, and establish the correct manner of holding the hand and pen.

THE INTERMEDIATE PART,

Though a proper successor to the primary, may be used as a commencement by pupils somewhat advanced, or for self-instruction. It will produce a practical business style. It comprises as exercises, single small letters, entire words, capital letters, alphabetical sentences, and a series of bold exercises for acquiring great freedom and command of hand.

THE FINAL PART

Contains off-hand or whole arm exercises; capital letters, select sentences, of one or two lines each, and business transactions—such as Notes, Orders, Drafts, Receipts, &c., and the ornamental branches of the art, comprising Round-hand, German Text, Old English, &c. Each part, although gradually progressive, and designed to be used in regular succession, is so planned as to make a complete series of itself and may be used independently of the others. The whole forming the most complete, philosophical, practical and economical system ever before published.

For sale Wholesale and Retail, by

SAXTON, PEIRCE & CO.,
133½ Washington st.

s28

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
HENRI ALLEN.

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SCHOOL FOR YOUNG LADIES. The Fall Term of the subscriber's School for Young Ladies will commence in convenient and pleasant rooms at the Warren Street Chapel, on September 2d.

The usual branches of a liberal English education are taught. Instruction is also given in the French, German and Latin Languages; and if desired, Needle Work, Drawing, and Music. The School is well furnished with Philosophical Apparatus and a large and excellent Library.

Applications for admission can be made at the School Room. WILLIAM P. JARVIS.

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NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves.

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MEDICATED

Vapor Bath Establishment,

—AND—

ASYLUM FOR THE SICK,

No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed agreat luxury by many who have noparticular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity

REFERENCES.

Phineas Capen, Esq. Profile Office,	Boston.
Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
A. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
E. G. Tucker, M. D., 4 Hamilton place,	"
Daniel Mann, M. D., 20 Washington street, Salem.	
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street, Lynn.	
S. Newman, Esq,	Newburyport.
Philip Cushing,	"

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HIGHLY IMPORTANT! All discoveries in dental science, whether Mechanical or Surgical, that tend to a practical improvement in that branch of Surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either constitutional or local, have made such sad inroads upon the number and health of our natural te